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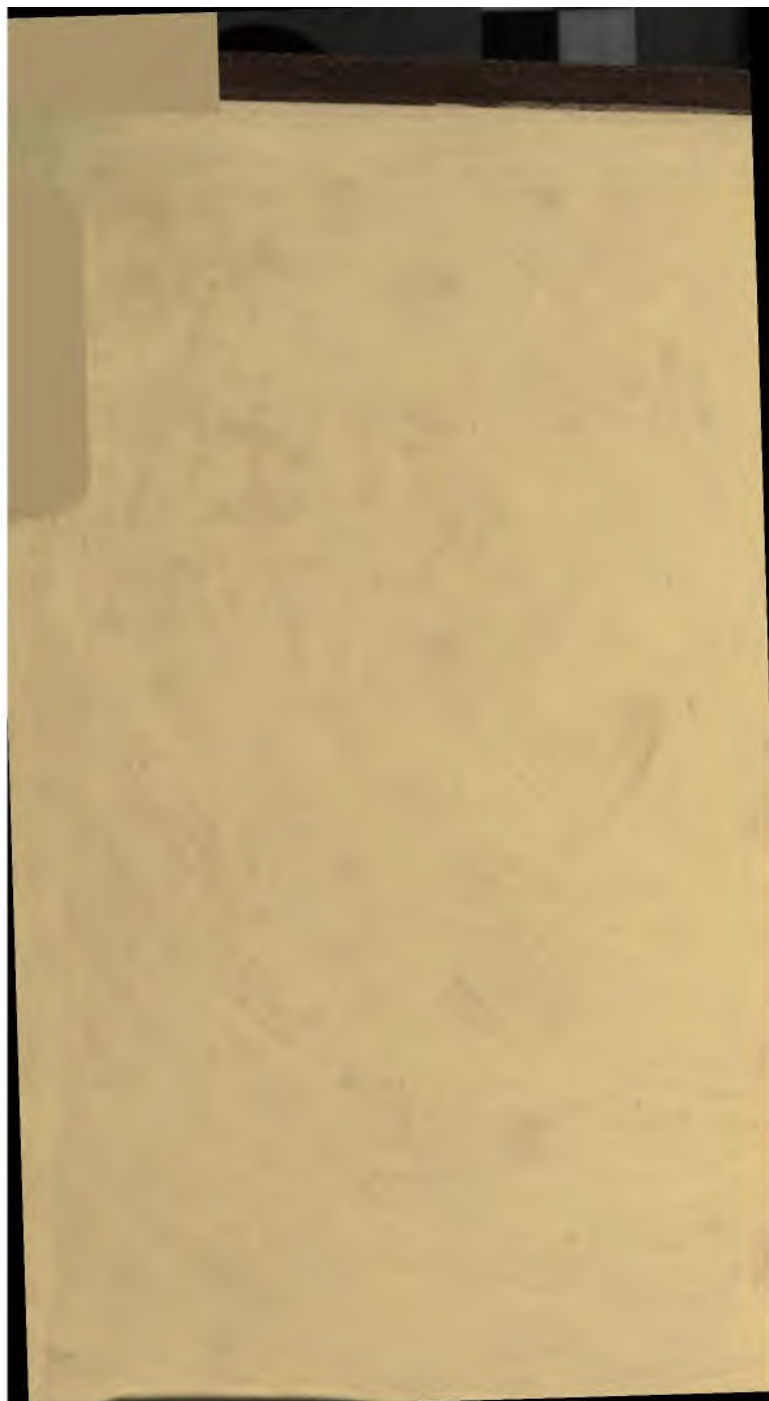
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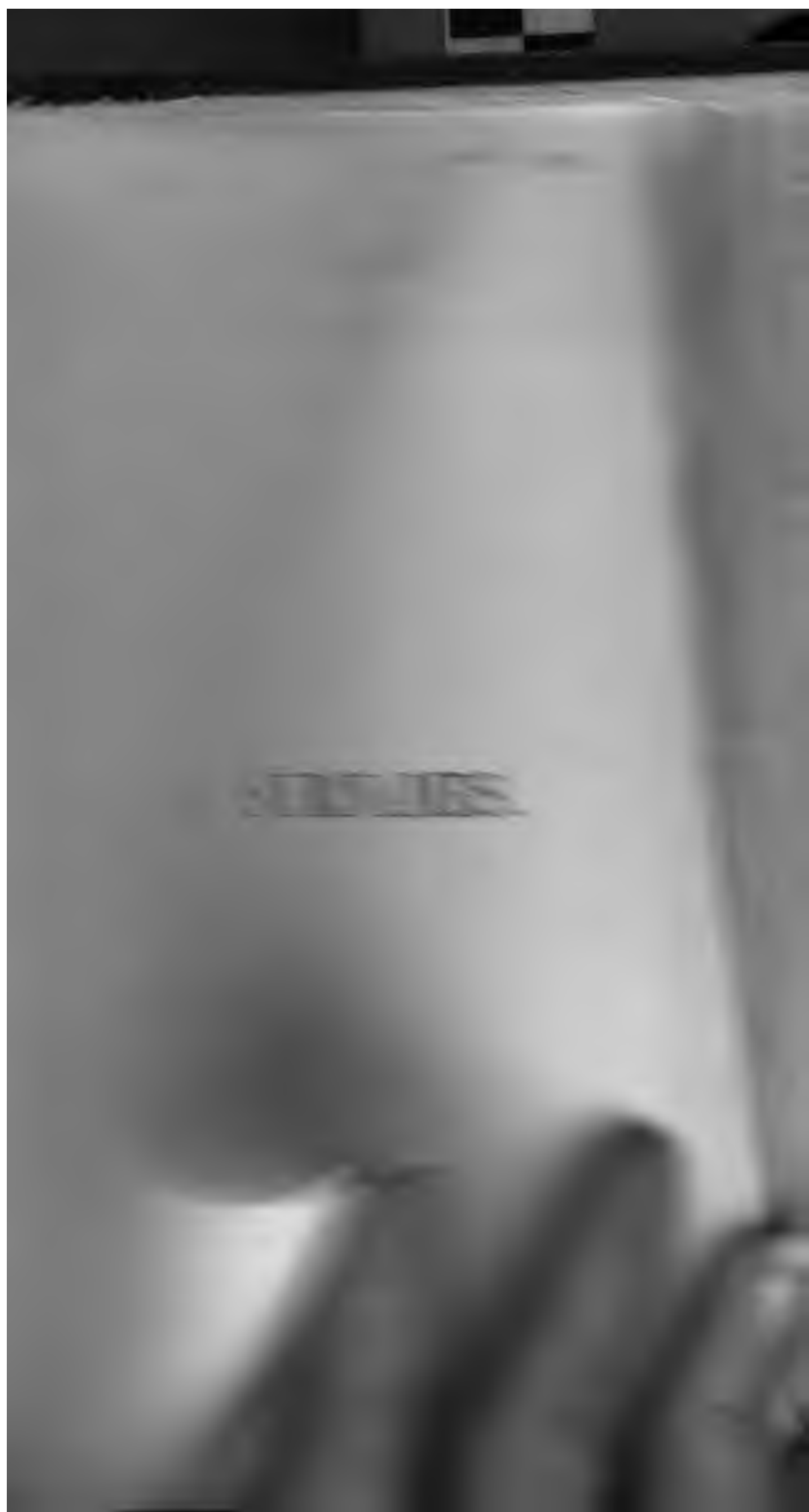
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ENGLISH SURNAMES.





ENGLISH SURNAMES

AND

THEIR PLACE

IN THE

TEUTONIC FAMILY.

BY

ROBERT FERGUSON,

AUTHOR OF "THE NORTHMEN IN CUMBERLAND AND
WESTMORELAND."

"Freilich das studium der eigennamen ist nicht leicht."—Pott.

GEORGE ROUTLEDGE & CO., LONDON AND NEW YORK.
1858.





TO JOHN ANSTER, LL.D.,
FROM HIS FRIEND
THE AUTHOR.





P R E F A C E.

The object of the present work is to vindicate the antiquity, and to assert the nobility, of our English names—to explain their meaning, and to assign their place in the Teutonic family.

I have endeavoured to shew—in opposition to the generally received opinion—that a very large proportion of them are as old as Anglo-Saxon times ; and that not a few remount to the highest Teutonic antiquity. To compare them with other names of the same family, ancient and modern, is a feature essential to the investigation.

Throughout this work I have endeavoured as much as possible to avoid going over ground which has been already occupied, and have strictly confined myself to that which requires explanation. Hence it must be regarded as a supplement to—rather than a substitute for—existing works on the subject.

The field is a wide one, and there will be much to add—it is a difficult one, and there will be much to correct. But I hope to have the credit of having fairly grappled with the subject, and of having done something to lift up the veil which hangs over our English names.

R. F.

Morton, Carlisle,
June, 1858.



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- Islenzkir Annálar, sive Annales Islandici. *Copenhagen, 1847.*
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CHAPTER I.

INTRODUCTION.

THE Directory of London is perhaps the crowning wonder of that wonderful place. There may have been in ancient times—who knows?—cities as great. There may be even now an uncounted population as prodigious at Pekin. But was there ever a city so registered, and classified, and chronicled, as is this teeming Babylon of ours? No poor man in a dark corner can turn his face to the wall and give up the key of his house unnoticed—no petty shop be shut—no humble name be painted out. As surely as the place which knew him knows him no more, ere many months can pass there is a new name in the Domesday of London.

Here it is—the book of the Modern Babylon—bound in her own scarlet too—two thousand two hundred and sixty pages of names! How dreary seems the catalogue, and yet what a world of hidden history is there within the

pages of this book ! For of all these thousands of names not one has been given in vain. There are deeds of forgotten valour that are summed up in a word—there are trivial incidents that have named generations of men—there are good Christians that are called after heathen gods—there are gentle women that are called after savage brutes—there are names on the signs of Regent Street that were given in the unhewn forests of Germany.

Truly then the question, “Who gave you this name?” if it could be answered rightly—and in many instances it can—would give us interesting records. One might say—“Eight centuries ago an Anglo-Saxon* bravely withstood the Norman usurpation, and so harassed their forces by his stratagems that he was surnamed *Præt*, or the crafty—therefore it is that I am called *PRATT*.” Another might say—“A Northman had a son mischievous and full of pranks, so that he was called *Lok*, after the god of mischief. Steady enough our family has become since then. We have produced the most sober of philosophers—one of the most practical of engineers—yet still we bear the name of *LOCKE* from the mis-

* One of the companions of the Saxon hero Hereward.

chief of our ancestor." And a third might say—"See you yon white horse cut on the turf of the southern down—whence came that white horse came my name. The great Roman historian tells us how our ancestors held the white horse sacred. Hence, when the early invaders wrested the soil from its British owner, they stamped it with this as the sign at once of their victory and of their faith. And, unconsciously as the Wiltshire peasant does reverence to the heathen symbol when he annually clears away the grass from the outlines of the white horse, as his fathers have done for perhaps a thousand years before him, so do I, good Christian as I am, preserve a record of that same pagan superstition in my name of HINCKS."*

The etymology of proper names is the only branch then of the subject which can in any sense be called popular; for most men, even of those who care not to enquire the origin of the language they speak, feel some interest or

* HINCKS is no doubt a corruption of Hengist or Hingest, which signifies a stallion. Some traditions make Hengist a Frisian, in which language the word is *hingst*, which approaches nearer to HINCKS. In the names of places Hengist has become changed into Hinks, as in Hinksey, Berks.—Ang.-Sax. Hengestesige.—*Cod. Dip. Ang.-Sax.*

curiosity in knowing the meaning of the names they bear.

In the investigation of this subject tradition gives us little or no assistance. Not but that there are many traditions as to the origin of names, but in almost all cases they are worthless and delusive. Indeed it is rather curious how tradition, in matters of history so often substantially correct, in matters of etymology is generally sheer invention.

Archæology and genealogy will do a great deal, and what they will do has been well done by Mr. Lower in his work on English Surnames, which will always remain a standard book of reference on the subject.

But there is a deeper vein which philology alone can reach, and which, though full of wealth, has only here and there been slightly touched.

The last work on the subject by an American, Mr. Arthur, does not attempt to occupy this ground in advance, or to widen the sphere of Teutonic investigation.

In Germany family names have received a large share of attention, and the same system of patient analysis which has raised the character of German philology has been applied to them. The preliminary step has been to col-

lect all the ancient names, and arrange them under their respective roots. This gives a firm standing-ground for the investigation of modern names. In this department the *Altdeutsches Namenbuch* of Förstemann is a most complete, solid, and trustworthy work, extremely well arranged, and throwing more light on English names than any other book I know. I only regret that not having had it in my possession at the commencement of my undertaking, I have not been able to avail myself of it to the fullest extent. Professor Pott's book on Modern German family names is also one of great learning and research, but wanting the lucid arrangement which characterises Förstemann's work. And the labour of searching for any particular name, in a book of 700 pages without an index, scarcely leaves a feeling of gratitude on the minds of those who have to consult it.

According to my view of the subject the Directory of London is to be regarded much in the same light, and treated much on the same plan, as a dictionary of the English language. In both we find a number of words introduced at the period of the Norman Conquest. In both we find many imported at a later period from the French, and a few from other languages. In both we find many

that have sprung up in the English middle ages, and it may be a few that are the production of modern slang. But in both we shall find that the solid sub-stratum is Anglo-Saxon, qualified in both cases, by a large Scandinavian admixture. And in the names of Anglo-Saxons or of Northmen we shall find the originals of our names, or else in the Anglo-Saxon and its kindred dialects we shall find their etymological explanation. Further, as words do not stand alone, but are divided into groups, of which there is one word that forms the root, so—though it may not be to the same extent—is it the case with names. Lastly—as in the living Teutonic languages of Europe, as the German, the Danish, and the Dutch, we find words that are cognate with ours, descended from the same parent stock, so will it be seen that we are cousins in the names we bear as well as in the words we speak.

I have stated that the substratum of English surnames is Anglo-Saxon. But there are in fact several which are in a sense older than Anglo-Saxon—which have come to us, as it were, *through* the Anglo-Saxon, and for the etymons of which we must refer to older languages, or to cognate dialects, which contain older roots. Such names are TATE and DODD,

corresponding with the Anglo-Saxon Tata and Dodda. Though these were both common Anglo-Saxon names, yet we find no etymon for them in that language, and have to refer, in the one case to the Old Norse, and in the other to the Old Friesic. At the same time, from the manner of their use, as *nic*-names, or in place of other names, we have reasons for supposing that they were applied with a meaning, though no such Anglo-Saxon words have come down to us. Such names are also ATTS, ATTY, ATTO, Goth. *atta*, a father—ABBS, ABBEY, ABSON, Goth. *aba*, a man. These, and many more such, are of the very highest antiquity—the name of Attila the Hun is a diminutive of the one—the name of Abissa, the son of Hengist, is (I think) a diminutive of the other. The former of these again seems to have been used with a meaning—there was an archbishop of Canterbury whose regular name was Eadsige, but who was generally called *Æti*, a title of respect, as I think, signifying father. But it is probable that there were names, even in Anglo-Saxon times, which were handed down from generation to generation, just as names are at present, without any meaning being attached to them.

Again—we have names older than Anglo-

Saxon, yet still with a clear etymon in that language, and even in English. The name KNIFE has no unfamiliar sound—yet it is sixteen centuries old. And KNEVETT, its diminutive, is only a trifle of two centuries younger. Cniva appears as the name of a Gothic king of the 3rd century in Jornandes. And Cnivida as the name of a Goth of the 5th century in the same author.

Then there is a Frankish element in our nomenclature. It is shewn in such names as CHAD, CHADWICK, CHADWIN for HADWEN, CHADDOCK for HADDOCK, CHILDERS for HILDER, CHILLMAN for HILLMAN, CHARMAN for HARMAN, perhaps CLOTHIER for LOWDER and LUTHER. The last corresponds with an Old German Clothar, and may be the same name as that of Clotaire, son of Clovis. Hence also probably CHILVER, for the Old German Hildiwara, and CHILDREN, corresponding with an Old German Childeruna for Hilderuna. So likewise CHARROTT for HARRIOTT, (*here*, army.) Charietto was a Frankish name of the 4th century.

Some of these names may have come to us indirectly, through the French. Though the family names of France have never, so far as I know, been investigated otherwise than super-

ficially, they appear to contain a large German element in common with our own. Thus the name of Beranger is just the same as our BERRINGER, and the German Beringer, *bera*, a bear, and *ger*, a spear. Guizot may probably be an Old German Giso, whence the patronymic GISSING, both an English and a German name. There was a Giso, bishop of Wells, A.D. 1060.

The names of Italy too have inherited a German element from the Goths, and many of them correspond with ours. Thus Garibaldi, as I have elsewhere shewn, is an Old German Garibald, (spear-bold), and the same as our GORBOLD. The name of "blind old Dandolo" is a diminutive of an old German Dando, whence our DANDO, DANDY, DAND. But not warriors only — immortal singers have the Goths bestowed on Italy. Dante Alighieri may be brother to the ALGER in the London Directory, and the Old German name Aligar. This is suggested by Pott, but it seems doubtful, because the Ital. *allegiare*, to alleviate, or *alieggiare*, to clap the wings, to fly, would be a sufficient etymon. But other of the Italian poets have names more certainly Teutonic, as Alamanni, Baldacchini, Lamberti, Guarini, Ricciardi, and Leopardi. These correspond with the Old German names Alaman, Baldechin,

Lambert, Warin or Guarin, Riccard, and Leobhart or Leopard. And with our ALLMAN, BALCHIN, LAMBERT, WARREN, RICHARDS, and LEOPARD. Tasso may be an Old German Tasso, "a very obscure root," says Förstemann. Hence Tassilo, an Old German diminutive, same as our TASSELL. This is the atonement which the Goths have made to Italy.

In referring to the high antiquity of some of our English names, it is necessary to call attention to their two-fold origin. They are derived in part from original surnames, and in part from ancient single or baptismal names. The term "baptismal" must be understood in a modified sense, as implying a name bestowed in infancy, and probably with some attendant rite or ceremony, for many of these names are in reality older than Christianity. The former of these two classes of course cannot be older than the period at which surnames became hereditary—a period not earlier than the Conquest, or if earlier, only in some very exceptional cases. The latter—those derived from ancient baptismal names—may remount to the highest Teutonic antiquity. For these names were not, like surnames, coined as the occasion required, but handed down from generation to generation, perhaps even in some cases, as I

have previously suggested, without any reference to their meaning.

Hence each of these two classes has a peculiar interest of its own. The latter gives us those names which are common to almost all the old Teutonic family, and to their modern descendants. These are the names which are older than Anglo-Saxon, brought over with them by the early settlers when they came, and still surviving in the ancient seats which they left.

The former class—those derived from surnames—have also an interest of another sort, for as compared with the English language, they shew us the divergence of two lines starting from the same Anglo-Saxon point. They are, as far as they go, like another language placed side by side with the first, subjected to some, but not to all of the same influences, and now, when compared together, presenting a remarkable difference. Not only do our names retain many Anglo-Saxon words which have been lost to the language, but those which are common to both they present in a state of much greater purity. The reason of this must be obvious to any one who considers the subject. When a word changes, it changes altogether, because there is only one standard of the language. But this is not the case with names;

one man's name is no rule for another's, and each name separately resists innovation on its own account. Names do change—because the same principles of phonetic mutation affect them—but only individually and partially. Hence we have them in all stages, pure Anglo-Saxon, wholly English, and half-way between the two. In our names NAGLE and NAIL, we have the Anglo-Saxon *nægel*, and the English nail—in our names WEGG and WAY we have the Anglo-Saxon *weg*, and the English way—in our names GUMM and GROOM, we have the Anglo-Saxon *guma*, and the English groom. And in the names FUGGLE, FUEL, FOWELL, and FOWLE, we have all the stages of mutation from the Anglo-Saxon *fugel* to the English fowl. Some of our names contain words lost in English, but retained in German. Thus from the Anglo-Saxon *scóne*, beautiful, comes our name SHONE, corresponding with the German name Schon, a word of that language, though not of ours. And a compound of the same is SHONER, Old Germ. Sconhere, Mod. Germ. Schöner, from *here*, an army. From the Anglo-Saxon *scéne*, another form of the same, we have also the name SHEEN, only lost as a word within the last two centuries, and still as a noun retained in poetry.

In one respect names have been subjected to an influence from which the English language has been exempt : they have frequently been corrupted from the desire to make sense out of them. Of course all names have originally had a meaning ; I speak of cases in which the ancient meaning has become obsolete. When a name has no approach towards making sense, men are content to let it alone, but when it is very nearly making some sort of modern sense, it is very apt to be corrupted. Thus, ASHKETTLE is no doubt the Danish name Asketil ; GOODLUCK is very probably a corruption of Guthlac. There is a place in Norwich called Goodluck's close, formerly Guthlac's close. We have the name THOROUGHGOOD, and we have the name THURGOOD. The latter is a Danish name, and at once suggests to us that the former is a corruption.

With respect to the period at which surnames became hereditary in England I am inclined to concur with Mr. Lower in the probability of their being in occasional use before the Conquest, though I do not think that the particular document on which he relies for proof bears out the conclusions which he draws from it. This is a grant of land from Thorold, sheriff of Lincolnshire, to the Abbey of Croy-

land, dated 1051, fifteen years before the Conquest.

"I have given to God and St. Guthlac of Croyland all my manor situate near the parochial church of the same town, with all the lands and tenements, rents and services, &c., which I hold in the same manor, &c., with all the appendants ; viz., Colgrin, my reeve, (*præpositum meum*,) and his whole sequell, with all the goods and chattels which he hath in the same town, fields, and marshes. Also Harding, the smith, (*fabrum*,) and his whole sequell. Also Lefstan, the carpenter, (*carpentarium*,) and his whole sequell, &c. Also, Ryngulf the first, (*primum*,) &c. Also Elstan, the fisherman (*piscatorem*,) &c. Also Gunter Liniet, &c. Also Outy Grimkelson, &c. Also Turstan Dubbe, &c. Also Algar, the black (*nigrum*), &c. Also Edric, the son of Siward (*filium Siwardi*), &c. Also Osmund, the miller (*molendinarium*), &c. Also Besi Tuk, &c. Also Elmer de Pincebeck, &c. Also Gouse Gamelson, &c."

On this Mr. Lower makes the following remarks :—" While the terms reeve, smith, carpenter, &c., applied respectively to Colgrin, Harding, Lefstan, &c., are merely personal descriptions, Liniet, Dubbe, Tuk, and De

Pincebeck, have the appearance of settled surnames. The same distinction is observable between 'Edric, the son of Siward,' and Grimkelson, and Gamelson. Indeed some of these surnames are yet remaining among us, as Dubbe, Tuk, Liniet, and Pincebeck, now spelt DUBB, TUCK, LINNEY, and PINCHBECK, a fact which I think goes far to prove that they were hereditary at the time when the deed of gift above recited was made."

It may be doubted in the first place whether the distinction made by the scribe in latinizing some of the names and not others is owing to anything more than the difficulty which some of them would present. For instance Tuk—if this is a Danish name, as seems rather probable, it must be a corruption of Tulk, which means an interpreter or linguist. If it were even at that time a corruption, the meaning might not be obvious any more than it is now. Then again Dubbe—this seems probably from Old Norse *dubba*, Ang.-Sax. *dubban*, to strike, but it is a word formed on a principle, elsewhere referred to, for which the latin has no equivalent. However, if we admit the distinction to the fullest extent, it merely goes to prove that some of the names were settled surnames, and others not, but there is nothing

whatever to shew that any of these surnames were hereditary. The fact of some of them being English surnames at the present day really amounts to nothing, if my opinion be correct that we have a great number of such names. If on the other hand they were very scarce, the fact would have some value.

There is a document quoted from the MSS. Cott. by Mr. Turner, in his History of the Anglo-Saxons, in which we find an Anglo-Saxon family with unquestionably a regular surname. "Hwita *Hatte* was a keeper of bees in Hæthfelda; and Tate *Hatte*, his daughter, was the mother of Wulsige, the shooter; and Lulle *Hatte*, the sister of Wulsige, Hehstan had for his wife in Wealadene. Wifus, and Dunne, and Seoloe, were born in Hæthfelda. Duding *Hatte*, the son of Wifus, is settled at Wealadene; and Ceolmund *Hatte*, the son of Dunne, is also settled there; and Ætheleah *Hatte*, the son of Seoloe, is also there; and Tate *Hatte*, the sister of Cenwald, Mæg hath for his wife at Weligan; and Ealdelm, the son of Herethrythe, married the daughter of Tate. Werlaf *Hatte*, the father of Werstan, was the rightful possessor of Hæthfelda, &c."

This document, which is numbered 1356 in Mr. Kemble's collection, is without a date, but

has every appearance of being earlier than the Conquest. And if so, HATT is the oldest hereditary surname we have on record. It corresponds with the Old German names Hatto, Haddo, Heddo, and Chado, different forms of the same word, signifying war—and consequently, with our HADDO, HEAD, and CHAD. Then HATRED is the same as HADROT—the Old German name Hadarat, (*red* or *rat*, counsel.) And HATTEMORE is the same as the Old German Hademar, (*mar*, illustrious.)

Many of the baptismal names mentioned in this document have also become English surnames, as WHITE, TATE, WOLSEY, HASTINGS, DUNN, SELICK, DUDIN, and MAGGS. And altogether this simple record of an Anglo-Saxon family of the yeoman class confirms me in the opinion which I have elsewhere expressed, that the mass of the people never thoroughly adopted the regular Anglo-Saxon system of compound names, but held on mainly to the old and simpler sort which they at first brought over with them. And that these are to a great extent the names that are current at the present day.

CHAPTER II.

NAMES SIGNIFYING MAN AND WOMAN.

(MOSTLY ORIGINALLY BAPTISMAL.)

THERE are several names of which the etymological meaning is simply Man and Woman. But into many of these names there appears to enter more or less of a higher sense—in the former case that of manliness or heroism—in the latter, that of divinity. The words signifying man were probably used *par excellence*, as we apply the terms manly and manful. Something of this sense appears in the line of Burns'—"A man's a man for a' that." And in many cases an augmentative sense is obtained by the combination of two words, each signifying simply a man. Still there are other cases in which it is difficult to trace any other sense than that of mere sex.

At the head of the list is MANN, which is in a more direct manner connected with hero-worship than the rest, if, as is very probably the case, it is to be traced up to the Mannus of

Tacitus—the fabled son of the hero or god Tuisco, and founder of the German nation. It is at all events a most ancient name, having been in common use ever since the 7th cent., and found in a compound form as early as the 4th. MANNING may be from Old Norse *man-ningi*, a brave or valiant man. Or it may be from MANN, with Ang.-Sax. *ing*, son or descendant; hence equivalent to the name MANSON. *Mon* was another Anglo-Saxon form of man, still in provincial use. We find a Mon Presbyter, *Cod. Dip. Ang.-Sax.* No. 524. Hence probably our name MONSON, and the local name MONINGTON. ALLMAN is an augmentative of the sense, and MANNALL, may be the same word inverted. But if it be the same as MANNELL, (which depends upon the pronunciation) it is the reverse of an augmentative.

Of diminutives we have MANICO, MANNAKAY, MANNIX, MANCHEE, MANCHIN, MANSION? and MANNEL. These contain the three Teutonic forms in *ik*, *iko*—*ken*, *kin*, *chen*, *chin*, and in *el*, *il*, *ilo*, (*Grimm's Deutsch. Gramm.* 3, 665.) Manniko, Mannikin, Mannila were Old German, and Mannicke, Mancke, Mannikin, Mänchen, are Mod. German names. Mannel occurs as an Ang.-Sax. name in a charter of Æthelred of Wessex, A.D. 868. Perhaps MANLEY may be

classed along with these, corresponding with an Old German Manili. MANCHEE is probably the same word as monkey, both *man* and *mon* being Anglo-Saxon forms. Still nothing more may be implied in the name than that its original owner was a little man. Indeed, it is quite possible that he may have been as big as his neighbours, and that the diminutive may have been one of affection.

From a diminutive we come to a negation. The name OMAN seems to be from Old Norse *omannr*, a "nobody," from *o* negative, and *mannr*, a man. The Anglo-Saxon negative particle corresponding is *or*, which gives us ORMAN. AMEN may be from Old Norse *æ*, ever, and *menni*, a man. But if the *æ* were pronounced broad, as parish clerks pronounce it, it would be the same as OMAN—both *æ* and *o* being prefixes of negation.

Compounds of "man" are MANFRED, MANGER, (perhaps MONGER), MANGLES, MANLOVE, and MANATON. These correspond with Old Germ. names Manfrit (*frith*, peace), Mangar (*gar*, spear), Managold, Manliub (*liub*, love), and Manatun. Perhaps also MONEYMENT, MONUMENT (*mund*, protection), though I do not find an ancient name to correspond.

Of other names signifying a man, a male, are

CARL and CHARLES, Ang.-Sax. *carl*, Old Norse *karl*. It was a very common name, both German and Scandinavian, and is found as early as the seventh century. CALL is probably from Ang.-Sax. *calla*, Old Norse *kall*, another form of *carl*. And CURLL, CURLING, from *kerl*, an Old Friesic form. The Old Norse combines the two words *karl-menni*, each signifying a man, to denote a hero. And CALMAN may probably be a similar reduplication, corresponding with a Scandinavian Kalman in the Landnamabok, and with the Frankish Carolman. CARROLL, CARLOSS, and CARLESS may probably be the Old German names Karol and Carolus. GARLE, with its patronymic GARLING, may be another form of CARL—*c* and *g* commonly interchanging. And GIRL, GIRLING, may be the same as Eng. "girl," a feminine formed from *garl* by weakening the vowel. (*But see p. 26.*)

ABBS and ABBEY, corresponding with Old Germ. names Abbo and Abbi, are from Goth. *aba*, a man. FATT and FAITH correspond with an Old Germ Fatto, which Förstemann refers to Goth. *faths*, a man.

Another word of the same meaning is Ang.-Sax. *guma*, Old Norse *gummi*, Old High Germ. *gomo*, whence GUMM and GOMM, corres-

ponding with an Old Germ. Goma, and a Dan. Gummi in Saxo. The interchange of *c* and *g* gives us COMRIE, Old Germ. Gomarih, Comerih, (*rih*, rule, dominion,)—COMONT, Old Germ. Gummund, Cummunt, (*mund*, protection)—COMLY, Old German Gomaleih, Comaleih—GUMMER and COMER, Old Germ. Gummar and Kummar, (*mar*, illustrious). Lastly—we have GROOM, the present Eng. form.

MACK, MAGGS, MEGGS, MEGGY, might be from Ang.-Sax. *mæg*, *mecg*, a man. And ALMACK would then be an augmentative like ALLMAN. *Mæg* occurs as an Ang.-Sax. name, *p.* 16, and *Mægla*, its diminutive, is found in the *Ang.-Sax. Chron.* But Macco, Maggo, Megi, as Old Germ., and Magg, Mack, as Mod. Germ. names, Förstemann thinks may also be referred to *magan*, posse, which is indeed a cognate word. In that case ALMACK would signify “all-might”—a name like Alaric. MALE, MALEY, seem to correspond with the Old Germ. Megilo, Meilo, Ang.-Sax. *Mægla*, Mod. Germ. Meyel, as diminutives.

Another word for a man was Ang.-Sax. *wer*, *fir*, Old Norse *ver*. Hence may be WURR and WORROW—WORMAN and FIRMAN, reduplications—WORRELL, a diminutive. There was an Aldwine, also called Wor, Bishop of Lich-

field, A.D. 721. And Woro was also an Old Germ. name, but Förstemann makes the root Ang.-Sax. *worian*, to wander, which seems to me rather doubtful. FIRKIN—unless the diminutive in *kin*—may be the Ang.-Sax. *fir-cyn*, race of man. And WORFOLK seems to have a similar meaning. WORLD may be the Old Germ. name Woralde (*ald*, old). And WORGER may be a compound of *ger*, spear.

There are two names TWIGG and TWYMAN, which may perhaps be from a different form of reduplication to those mentioned above. The Anglo-Saxon *twig*, *twy*, signifies two, double, and these names may denote a man of double the ordinary power or strength. The Old Norse had a corresponding word *tveggiamaki*, signifying a double man. But perhaps TWYMAN, and still more probably another name TWENTYMAN, may be referred to a different origin. In Anglo-Saxon times the principle of distinguishing men by their property was carried to a considerable extent. Every man had a certain value put upon him, which was called his *were*, and the amount of which was regulated by his condition in the state. If any man took his life, this was the penalty payable to his representatives. If he himself transgressed certain laws, his punishment was fixed

according to the same valuation. A freeman or ceorl was estimated at two hundred shillings, and hence was called a *twy-hund-man*, a "two hundred man." It is possible, then, that TWY-MAN may be an abbreviation of *twy-hund-man*; and that TWENTYMAN may have had its origin in some similar Anglo-Saxon valuation. Or else in the military command of twenty men, as suggested by Mr. Lower, who quotes from a muster-roll of temp. Edward 3, an officer called the Vintenarius holding such command.

There are some names—not very easy to account for—which seem to contain the abstract sense of manhood. Such are MANSHIP, MANCHIP, Ang.-Sax. *manscipe*. And we have also MANHOOD itself. A corresponding name may be MAHOOD, signifying maiden-hood, Old Eng. *may*, a maiden. And there is a name, NETTLESHIP, which appears to mean boyhood. We have the name NETTLE, corresponding with an Old Germ. *Chnettili*, which Förstemann refers to Old High Germ. *kneht*, Ang.-Sax. *cníht*, Eng. "knight." The original meaning of this was "youth," and the Ang.-Sax. *cníht-hád* signified boy-hood. NETTLE, then, as a diminutive may mean little knight or boy, and NETTLESHIP may mean boy-hood.

The names signifying woman are attended

with more difficulty and doubt, from the manner in which men's names intermix, sometimes from the same apparent root. Thus we have WHIPP, WHIPPY, WIPKIN, WIPPELL, corresponding with Old Germ. names Wippo, Wippa, Wibi, Wivikin, Wipilo, and Mod. German Wiebe and Wibel, which Förstemann refers to Ang.-Sax. *wíf*, Old High Germ. *wip*, woman. But there are a few men's names among them, and he thinks that the root of *weban*, to weave, intermixes. Perhaps also Old Norse *vippa*, to move rapidly, to brandish, as a sword. Wippo was the name of a mythical Frankish king (*Grimm's Deutsch. Myth.* 277.)

Then we have QUIN, QUEEN, which might be from Goth. *qwina*, Old Norse *quinna*, Ang.-Sax. *cwén*, a woman, Eng. "queen." But here again an Old Germ. Quino comes in as a man's name, and Förstemann takes it to be an aspirated form of Wino. So that QUENNEL, which might be a diminutive of *cwén*, woman, as MANNELL of MANN, may also be an aspirated form of Winnilo. And QUINCH, WINCH, which might be another diminutive, showing the formation of our word "wench," may correspond with an Old Germ. Winicho, and Mod. Germ. Winecke.

So again GIRL, GIRLING, might be the same

as Eng. "girl," a feminine formed from *garl*, p. 21. But *Gerlo* and *Gerla* (fem.) as Old Germ. names, seem to be diminutives of *Gero* and *Gera*, from *ger*, a spear.

Then *DOLL*, *DOLLING* might be from Old Norse *döll*, a woman (Eng. *doll*?) This seems rather probably the meaning of the name of a female serf, "*Huna et soror illius Dolo*," in a charter of manumission, *Cod. Dip.* 981. But we have several compound names* which are evidently from a different source, probably Ang.-Sax. *dolh*, a wound, and these two might be the same.

There is another group, some of which may have the meaning of maiden, but in which it is still more difficult to discriminate. It does not seem unreasonable to expect that we should have such names, any more than those with the meaning of boy or child. The principle upon which names of this sort have been derived is probably the same as that on which we sometimes hear the youngest of a family called baby, from the force of habit, till quite grown up.

Of these names are *MAID*, *MEAD*, *MAIDEN*, *MEADON*, Ang.-Sax. *māden* and *mēden*. And

* *DOLWIN* (*winn*, strife), *DOLLAMORE* (*mar*, illustrious), *DOLBEAR* (*bera*, bear), *DOLLOND* (*lind*, spear.)

there is an Old Germ. female name Medana. Then we have MAGGS, MADGE, MAGGOT, MAYO, and MAY, which might be from Ang.-Sax. *mæg*, Old Sax. *magat*, Old Norse *mey*, Old Eng. "may," a maiden. But the root of *mag* means man as well as woman, and there is an Ang.-Sax. *Mæg*, an Old Germ. Magodius, both men's names, and a masculine Maio as well as a feminine Maia. Then we have MAIDMAN and MAYMAN, which would be quite in accordance with an Anglo-Saxon expression—*máden-mann*, a female of the human race, a maiden. But here again an Old Germ. Medeman comes in as a man's name of the 9th cent.

Then there is MATTS, with its diminutives MATKIN and MATTOCK or MADDICK, which might be from Ang.-Sax. *math*, a maiden. But here two other roots come in, Ang.-Sax. *math*, honor, reverence, and Old Germ. *maht*, might, as in Matilda. And there is an Old Germ. Matto, a man's name, as well as women's names Matta and Math. And Madacho, a man's name, corresponding with the Mod.-Germ. *Mädicke* and *Matticke*, our MADDICK and MATTOCK. (From the Ang.-Sax. *math*, honor, reverence, *mathie*, modest—and not from the scriptural name Matthew—are I think our names MATTHIE, MATTHEWMAN, and MATHER

—the last corresponding with the Old Germ. Mathere, and Mod.-Germ. Mäther, *here*, an army. Perhaps also MATTERFACE—modest face?)

Then there are some other names in which another root comes in—MADLE, MADELY, MADLIN. These might be diminutives of maid, but they correspond with Old Germ. names Madalo and Madelint, which Förstemann refers to Goth. *mathl*, assembly, deliberation. Here then our name MAIDLOW falls in, corresponding with the Old Germ. Madalo. Belonging to this group is MEDLAR, Old Germ. Madalhari, Mod.-Germ. Madler (*here*, an army)—*med* being the Old Frankish form, as also in MEDLAND and MEDLOCK for the Old Germ. Madoland and Mathlec.

It will be seen then that though some of the above names may probably signify maiden, it is exceedingly difficult to separate them from other roots.

Perhaps there is less uncertainty in PEGG and PIGG, Ang.-Sax. *piga*, Dan. *pige*, a virgin or young girl. Pega or Pegia was the name of the sister of St. Guthlac, A.D. 714, *Flor. Wor.* Mr. Talbot, (*English Etymologies*), suggests that Peg for Margaret is from this origin. FANN, FANNY, FANNING may be from *faen*,

fana, Friesic forms of Ang.-Sax. *fæmna*, a maiden. And FENN, FENNING, though in some cases the former may be local, may be from *femne*, another Ang.-Sax. form. Perhaps this may be the origin of Fanny for Frances. Possibly FANCY might be a diminutive, corresponding with Betsy for Betty, and Nancy for Nanny. This form of diminutive is further referred to in another chapter.

Rather doubtful names are MENNEN, and MAULE or MOWL. They might be respectively from Ang.-Sax. *menen* and *meawle*, *meowle*, both signifying a young or unmarried woman. Or the latter might be the same as MOLL and MULL.

Then there are two names, QUOMMAN, which might be an aspirated form of woman, and WOMACK, which might be from a similar origin. As woman is *wif-man*, so WOMACK might be *wif-mæg*, (*mæg*, a man.) Or *wif-mace*, (*mace*, a mate.)

There remain the names VIRGO and VIRGIN, with which we may perhaps class VERGE. This last appears to be from the French *vierge*, and might be given, like the Fr. family name Marie, in honour of the Virgin. We might naturally suppose VIRGO and VIRGIN to be from the same origin. But this seems doubtful,

at least as regards the latter, for VIRGIN is the name of the present High Admiral of Sweden, which, as a Scandinavian name, could scarcely be so derived.

In the two following names the sense of divinity mingles with that of woman. These are DISS and ALDISS, both found as Scandinavian female names in the Landnamabok of Iceland. The Old Norse *dis* signified a goddess, but originally, according to Grimm, simply a woman, and in proper names the sense probably wavers between the two. Dis by itself was a proper name, but was more commonly used in compounds, one of which was Aldis, all-woman, or all-goddess. Other names with this termination are ANDISS and BRANDIS.

In order to account for the female names appearing among our surnames, it has been supposed that they indicate illegitimacy. But this theory, whether correct or not, does not apply to ancient names like the foregoing. For in the origin of surnames I can see no reason why they might not in some cases be taken from the mother. But with respect to such surnames as ANNE, BETTY, SALL, MOLL, I have elsewhere given reasons for supposing them not to be women's names at all, but ancient men's names.

CHAPTER III.

NAMES DERIVED FROM, OR CONNECTED WITH, TEUTONIC
MYTHOLOGY.

(MOSTLY ORIGINALLY BAPTISMAL.)

THE names or titles of their deities were frequently assumed by the old Teutonic races as names for themselves or their children. From this source it appears to me that no inconsiderable number of our surnames have been derived, and many respectable Christians of the present day might be rather astonished at their own heathen appellations. It is probable, however, that these names, though in the first instance taken from deities, might for many generations be merely copied by one man from another, till, even in heathen times, they might cease to be connected with any religious idea. Hence, on the establishment of Christianity, they might slip through unchallenged in company with the days of the week and some other words of heathen origin. But at any rate, though, taken individually, many of the following derivations may be disputed, the number of the names appears to me to be too

great, and the general coincidence with heathen mythology too complete, to admit of the whole theory being set aside.

The Scandinavian mythology is the only one which has come down to us in its integrity, and for this we are indebted to the Icelandic Eddas. Of the corresponding Germanic mythology we know little more than the names of the principal deities, and that chiefly from the denunciations fulminated against their worship. However, we may assume a general, though by no means an exact coincidence between the two systems. I take therefore the Old Norse mythology as the standard, comparing with it the names from the more fragmentary Germanic mythology.

WEDDEN	}	These are the names by which—or some of them—Odin or Woden, the father of the gods, may be at present represented. WEDDON, it will be seen, corresponds exactly with the form which the word has assumed in Wednesday, and names of places, as Wednesday, Wednesday. In WEEDE and its patronymic WEEDING may be found the Friesic
WOODEN		
WOODIN		
WEEDE		
WEEDING		
YODEN		
YOWDAN		
VODDEN		
GODIN		
GOODEN		

form Wéda. And YowDEN corresponds pretty nearly with Eowðen, one of the Ang.-Sax. forms. While GODIN, GOODEN, resemble the Goden and Gudan of the Westphalian Saxons, in whose dialect Wednesday is still called Godenstag. But GODIN, GOODEN, may, perhaps, be the same as GODDING and GOODING, which are from a different source. Of the Scandinavian form Odin I do not find any trace, either in the names of persons or in the names of places, unless it be Oddendale in Cumberland.

Indeed, it must be admitted that all the foregoing are open to considerable doubt, for I have not met with any instance of the ancient use of Odin or Woden as a man's name. The name Wiothun, of a bishop of Selsey, seems scarcely referable to this origin. At the same time some names of places, such as Wednesham, seem to point most naturally to a proper name.

Odin had several titles, some of which appear to be preserved in our family nomenclature, as—

WISH	}	Oski, from Old Norse <i>ósk</i> ,
WHISH		a wish, was one of the prin-
WISKING		cipal titles of Odin in the
WHISKING		Scandinavian mythology,

and is supposed to signify "one who listens to the prayers or wishes of mankind."

Hence probably Osk, a Scandinavian female name in the Landnamabok. Grimm has shown how the German minnesingers of the 13th century personified the Wunsch or wish. He gives a great number of examples, on which he remarks :—"In the greater part of these instances we might put Deity instead of Wunsch. * * Sometimes the poets seem to doubt whether to put god or Wunsch. In the first example from Gregory, the Wunsch seems almost to be ranked as a being of the second order, a servant or messenger of the higher deity." From this source probably comes Wunsch, a Modern German family name. The Anglo-Saxon form of this title of Odin would be Wisc, in English Wish (Kemble, Anglo-Saxons, 1, 345.) And the Edinburgh Review, in an able article on English Surnames, April, 1855, observes that "several names of places in England appear to be compounded with this name, and the surname WISHART may also have been formed from it." It will be seen however that we have the name itself, WISH, WHISH, corresponding with the Old Norse name Osk, and the German Wunsch. These three names then, Osk, Wunsch, and Wish, represent respectively the Scandinavian, the High German, and the Low

German forms of this title of Odin. The names WISKING and WHISKING preserve the Ang.-Sax. form, and have the patronymic *ing*, son or descendant. The name WISHART is compounded with "hard" or "hart," and is the same as the Old Germ. Wiscard, Viscard.

Perhaps derived from or connected with other titles of Odin are

KEELER	}	Kialar, probably from
NIKER		Old Norse <i>kiala</i> , to convey, transport, whence
NICKERSON		<i>kiöll</i> , Ang-Sax. <i>ceol</i> , a
GRIMER		keel, ship. Hnikar or
GOUT		Nikar, a water spirit or
GOWT		demon. Grimar, hel-
HABBARD		meted. Gautr, pro-
BRAND		nounced Gowt,) inventor,
GUNNER		creator, in reference to
SIGGERS		his creation of mankind
SIGMUND		This was a common old
SIMMOND ?		Scandinavian name.
OWDEN		Hárbárd, hairy-beard.
FARRALL		Brandr, from brandr, a sword, English "brand."

This name appears in the genealogy of the Northumbrian kings from Woden. It was a very common old Scandinavian name, and is still used in Iceland according to Finn Magnusen. Gunnar, warlike, from *gunn*, battle. This was also a

very common Scandinavian name. Sigar, victor. This name also appears in the genealogy of the Northumbrian kings. Sigmundr, "holder of victory," a name common to both the Germans and Scandinavians. SIMMOND, SIMMONS are probably corruptions. Simund appears in the Domesday of Lincolnshire. Audun (pronounced Owdun), probably signifies devastator, and is a name still used in Iceland, according to Finn Mag. Faraldr, "pest-bringing," the learned Icclander supposes to have been a name given to Odin after the introduction of Christianity, when he began to be regarded in the light of an evil spirit.

Several of these names, though corresponding with titles of Odin, might, it is evident, be derived from personal characteristics. There was a Northman called Gaut Björnsön, whose name appears on runic inscriptions in the Isle of Man, and who is stated in one of them to have "made" all those in the island. Now—though Gaut appears as his baptismal, and not his surname, yet—signifying inventor or creator—it is so appropriate as to make it probable that it was bestowed in consequence of his ingenuity and skill—superseding, it might be, his original name—a thing apparently not very uncommon. Harbard, as a

surname might of course have been given to any man who had a hairy beard ; we find a Wulfwine surnamed Hárberd in a charter of manumission—*Cod. Dip. Ang.-Sax.* No. 851. But this, as an Anglo-Saxon name, would rather mean “hoary-beard.”

I am not quite sure that the father of the gods has not contributed his share to make Brown such a common name. One of his names was Brúni, signifying “having marked or remarkable eyebrows.” This name was not uncommon among the Northmen ; there are three in the *Landnamabok* bearing it as a baptismal name. Odin was also called sometimes Brúnn, brown. Far be it from me to claim all the Browns as sons of Odin, but it is by no means improbable that some few of that large family may be indebted to him for their name.

On two different occasions Odin appears in a sort of trilogy ; at the creation of the world in conjunction with Vili and Ve ; at the creation of mankind in conjunction with Hœnir and Lodur. These beings do not seem to have had an independent existence, but to denote, as Mr. Thorpe observes (*Northern Mythology*) “several kinds of the Divine agency.” The following names seem to be connected with one of the forms of the former trilogy—

VEAL	}	The Old Norse <i>vili</i> , and the corresponding Old Sax. <i>wiljo</i> , Ang.-Sax. <i>willa</i> , Old High German <i>willo</i> , denote, according to Grimm, not only in- clination, "voluntas and votum," but also "im- petus and spiritus," the power that sets will in
VIEL		
WILLS		
WILSON		
WILLING		
WILLOWS		
WILLOUGHBY		
WILLOCK		
WILKES	}	motion. From the personification of the will in this title of Odin, like that before referred to of the wish, comes probably Willo, as an ancient German, and Wille, Willing, as modern German family names (<i>Pott.</i>) Our name WILLS, with its patronymics WIL- SON and WILLING, (<i>ing</i> , son or descendant,) corresponds with the German—the <i>s</i> being a mere euphonic addition—and our name WIL- LOWS probably with the Old Germ. Willo, the <i>s</i> in this case also being merely eu- phonic. WILLOUGHBY is local, (Willoughby in Lincolnshire, in Ang.-Sax. Willabýg,) from <i>by</i> a village, and as I take it, the above proper name. VEAL and VIEL may be from the Old Norse form <i>vili</i> , but of this I am not so certain, not having met with it as a Scandinavian name. WILLS is ordinarily supposed to be a contrac-
WILKINS		

motion. From the personification of the will in this title of Odin, like that before referred to of the wish, comes probably Willo, as an ancient German, and Wille, Willing, as modern German family names (*Pott.*) Our name WILLS, with its patronymics WILSON and WILLING, (*ing*, son or descendant,) corresponds with the German—the *s* being a mere euphonic addition—and our name WILLOWS probably with the Old Germ. Willo, the *s* in this case also being merely euphonic. WILLOUGHBY is local, (Willoughby in Lincolnshire, in Ang.-Sax. Willabýg,) from *by* a village, and as I take it, the above proper name. VEAL and VIEL may be from the Old Norse form *vili*, but of this I am not so certain, not having met with it as a Scandinavian name. WILLS is ordinarily supposed to be a contrac-

tion of William, but inasmuch as the simple must be supposed to be older than the compound, I hold it to be in fact the stock word on which William, Willibald, and a variety of Teutonic names are compounded, and of which WILKIN (Old Norse Vilkinr, Old High German Willekin), and WILICH, WILLOCK, WILKES (Old Germ. Wilicho) are diminutives.

From the names in the second trilogy may be

LODER	}	In conjunction with Lodur and Hœnir, Odin is represented as the creator of mankind. But HONNER may perhaps more probably be from one of those personifications of the virtues, such as FAITH, CHARITY, VERITY, not uncommon in proper names.
HONNER		

It may be a question whether the names HUGGINS and MUNNINGS are not derived from Hugin and Munin, the two sacred ravens of Odin. At any rate, it is pretty certain that HUGGINS, HUGH, HUGHES, HUGO (the original form of Hugh) are from the same root as Hugin, viz., *hugr*, thought, reason; and that MUNN, MUNNINGS are from the same root as Munin, viz., *munr*, mind, memory. Mr. Blackwell, in the edition of Mallet's Northern

Antiquities edited by him, has an amusing speculation upon our two comic inseparables Huggins and Muggins, which he suggests may have been originally Huggins and Munnins, after Odin's two ravens—the change of *nn* into *gg* being for the sake of alliteration.

Proceeding to the names of the other principal gods we have

TORR
THUNDER
DONNER
ASSITER
ASTOR
THORBURN
THURKETTLE
THURKLE
THURSTON
THURGAR
THOROLD
THURMOTT
THURGOOD
THOROUGHGOOD
THURTLE
TURPIN

The three first names, TORR, THUNDER, and DONNER, are probably different forms of the name of Thor, Son of Odin, and the most powerful of the gods, from whom we have Thursday. TORR is the Scandinavian pronunciation of the name, as in Danish Torsdag, Thursday. THUNDER is from Thuner, an Anglo-Saxon form of his name. Hence Thursday was called both Thorsdæg and Thunres-

dæg, "Thunders day." Grimm indeed thinks that Thor is only a contracted form of Old Norse Thonar, Anglo-Saxon Thuner. We find an Anglo-Saxon named Thuner, a

"limb of the devil," A.D. 654—*Rog. Wend.* DONNER corresponds with Donar, the High Germ. form, still found in Donnerstag for Thursday. It occurs, though not frequently, as a proper name in Germany; there was a noble family on the Rhine called Donner von Lorheim (*Grimm's Deutsch. Myth.* 170). These three names, then, TORR, THUNDER, and DONNER, may represent respectively the Scandinavian, the Low German, and the High German name of the god of thunder. Thor, by itself, does not seem to have been anciently common as a Scandinavian name. Finn Magnusen (*Lex. Myth.*) states, that though he could reckon up about sixty compound names, he knew no instance of the simple form. Our own records, however, supply some examples. The name Tor occurs several times in Domesday, particularly in Yorkshire, where, both from the locality and the pronunciation, it is more probably of Scandinavian origin. There was a Thor, surnamed the Long, an Anglo-Saxon or Northman of some note about the time of the Conquest, whose seal is described in No. 53 of the *Archæological Journal*, in an article by Mr. W. S. Walford and Mr. Albert Way. Of the compound names we still retain several, as THORBURN, THURKETTLE or THIRKETTLE, THURKLE, THURSTON,

THURGAR, THOROLD, THURMOTT, THURGOOD or THOROUGHGOOD, THURTL, TURPIN, &c. Of these names the three former seem more directly connected with mythology than the others. THORBURN (the Old Norse Thorbjörn) is probably from the sacred bear by which Thor was accompanied. Hence, similar to OSBURN, "divine bear." THURKETTLE (the Old Norse Thorketil), Grimm thinks may be from the famous kettle which Thor captured from the giant Hymir for the gods to brew their beer in. Hence, similar to ASHKETTLE, (the Old Norse Asketill, the Ang.-Sax. Oscytel.) And THURKLE (the Old Norse Thorkell) he thinks is a contracted form of Thorketil. As to the two names, ASSITER and ASTOR, the latter the name of a late public spirited American, it may be just worth suggesting whether they could be from Asa-thor, one of his titles "divine Thor."

The name of this god in all its three different forms appearing to be synonymous with thunder, it will, perhaps, not be pushing speculation too far to enquire whether we have any other names which, as perhaps also signifying thunder, may contain other forms of his name. Such may be

DUNN
DUNNING
DINN
DINNING
DONN
DONEY
DONNO
DUNSTAN
DUNSTONE
DUNBALL
DUNGER

Dun, Dunne, Dunna, were common Anglo-Saxon names, both of men and women. Mr. Kemble (*Names, Surnames, and Nicknames of the Anglo-Saxons*) thinks that "probably these were adjectives, relating to the dark colour of the persons." But this appears to me to be open to several objec-

tions. In the first place, we have it as a single and apparently a baptismal name, and not in any instance to my knowledge as a surname. We should have to suppose then, that it was given in infancy, on account of the dark complexion of the child. I very much doubt, however, whether, unless in most exceptional cases, the term could fairly be applied to the complexion of a man, still more to that of a woman or a child. But the strongest objection seems to be the manner in which the word enters into a variety of Teutonic compounds, such as DUNSTAN, DUNBALL, DUNGAR. It seems in fact, not only to be a baptismal name itself, but one of those ancient words out of which baptismal names were constructed. I think then, that DUNN, DUNNING, may perhaps be cognate

with two other forms, DINN, DINNING, and DONN, DONNEY, DONNO, and that these may all be from different words signifying thunder, as the Icelandic *duna*, *dunr*, Ang.-Sax. *dyn*, Belg. *done*. (Or there may be other dialectic Low German forms.) The three names then DUNSTAN, DUNBALL, DUNGAR, compounded respectively with *stán* or stone, *báld* or bold, and *gár*, a spear, would compare with the Old Norse Thorsteinn, Thorvalld, and Thorgeir. If then some of the Browns may be sons of Odin, some of the Dunns may perhaps be sons of Thor.

The following names may perhaps refer to a different title of this god

HAMMER	}	Hamer, according to Grimm,
HAMER		is a name under which traces
HOMER		of Thor are still to be found

in the popular speech of Germany, and which is derived, no doubt, from the celebrated hammer or mallet which he wielded. In Anglo-Saxon *homēr* is another form of *hamor*, a hammer, so that the names HAMMER and HOMER may both be the same. But HAMER, if the *a* be pronounced as in the Scotch "hame," may be from the Old Norse name Heimir, from Old Norse *heim*, Eng. "home," Scotch "hame." In that case HOMER might be an Ang.-Sax. form

of the same name. Or HOMER may correspond with the German name Homeir, probably from *hof-meier*, a farm steward. The two latter names then, it will be seen, are doubtful.

From another of the principal gods may be

BALDER	}	Baldur, the second son of
BALDERSON		Odin, was the wisest,
FOALE		most eloquent, and ami-
FOLEY		able of the gods. In an
FOLO		old High Germ. poem

discovered at Merseburgh there appears a deity called Phol, whom Grimm supposes to be identical with Balder, and whose name he thinks, enters into certain German compound names. Whether our names FOALE, FOLEY, FOLO are to be connected with the above, or with Ang-Sax. *fola*, Old Norse *foli*, a foal, is doubtful. Indeed the name BALDER is not very certain. It may be the same as an Old High Germ. name Baldheri, which seems more probably from *báld*, bold, and *here*, an army, than from the name of the god Baldur. Or it may be from the Ang-Sax. *baldor*, a prince, hero, which, however, is most probably, as Grimm suggests, connected with the name of the god, and not, as Bosworth seems to think, the comparative of bold.

BRAGG. Bragi or Brag, the god of poetry.

Hence sometimes bestowed as a proper name on a poet. There was a celebrated Icelandic bard named Bragi Skalld. Finn Mag. says "Nomen Bragi sæpe viris, et non raro poetis celebribus in Septentrione contigit."

FAWCETT } Forseti, the god of judg-
FOSSITT } ment, in the Scandinavian
mythology. Fosite, a Frisian deity supposed
by Grimm to be the same. The island of
Heligoland was formerly called Fositesland,
from a temple erected on it to this deity. Its
present name, signifying "holy land," bears
reference to this consecration.

HODD	}	Hödr, another son of Odin,
HADDO		blind, but of great strength.
HADDOW		Grimm thinks that the
HADKISS		meaning of this word is
HADDOCK		war, battle, and that it cor-
HADWEN		responds with an Ang.-Sax.
CHAD		Heatho (Hatho), an Old
CHADWIN		Frankish Chado, and an
CHADWICK		Old High Germ. Hadu.
CHATTO		In a charter of Æthelstan,
CHATTING		<i>Cod. Dip. Ang. Sax. No.</i>
CHATWIN		602, there is a Had, dux,
HEAD		who in the following charter
HEADING		<i>No. 603, signs as Hað.</i>

There was a bishop of Wessex, A.D. 676, who

is variously called Hedda, Hædda, and Chad. There was also a Chad, bishop of Lichfield, A.D. 664. We have a group of several names which I take to be from the above origin, but whether from the name of the god, or from the abstraction of war, battle, is uncertain. These are HODD, CHAD, HEAD, the last, if from the Ang.-Sax. name Hedda, not connected with *hefed*, caput. HADDO, HADOW, CHATTO, have an Old Germ. termination. HEADING and CHATting have the patronymic *ing*, son or descendant. HADKISS is a corruption of the diminutive HADKINS, and HADDOCK is another form of diminutive. In Old Sax. it would be Hadiko; in Ang.-Sax. Hadecca. (*Grimm's Deutsch. Gramm.* 3, 667.) HADWEN, CHADWIN, and CHATWIN are compounded with *win*, strife. And CHADWICK, corresponding with the Old High Germ. name Haduwic, with *wig*, war. I doubt not that the names HATHAWAY, HADAWAY, and CHATAWAY are to be connected with this group, though it is not clear whether they are compound or local names. The German names Hedde, Hedding, Hädicke, &c., corresponding with some of the above, are to be found in Pott.

LOCK	}	Lók or Lóki was the evil principle in the Scandina-
LOCKE		

LOAKE	}	vian mythology, and cor-
LOCKIE		responds with the Ang.-
LOFT		Sax. Sæter or Sætern, from

whom we have Saturday. One of the derivations proposed for Loki's name is Old Norse *lokka*, to deceive, seduce, *loki*, a seducer. And this seems to me the best, inasmuch as it corresponds with the Ang.-Sax. *sætere*, a seducer. Loki was not originally evil, but fell from his first estate, and became corrupted, after which he was the source of continued evils among gods and men, until at length he was thrust down from the abode of the gods, and confined in a rocky cavern. His daughter, Hela, was the goddess of the infernal regions, whence, on the establishment of Christianity, the word came to denote the abode of the damned. Of Sæter or Sætern we know little or nothing more than the name, but from his identity with the Scandinavian Loki it will be seen that the name of our sixth day is taken from a being who corresponds very nearly with the Satan of Christian times. As the symbol of evil it is not likely that Loki would be assumed as a baptismal name, and so far as I have met with it among Old Norse names it has only been as a surname. Our name LOFT may be from Loptr or Loftr, a title of Loki, the ærial. This was

a common Scandinavian baptismal name, but it might have had the more general meaning of one elevated or exalted.

I have not met with any surname which could reasonably be supposed to be from Sæter or Sætern, but it seems probable, from the way in which it occurs in the names of places, that it was formerly used as a man's name. We have the names SATTERLEY and SATTERTHWAITE, derived from places. The latter is in the lake district, where we have also Lockthwaite, Lockholm, &c. I think that these names of places are derived from persons, and not from anything connected with the worship of Satter or Loki. Thwaite signifies a piece of ground cleared in a forest, and is most generally combined with a proper name—we may presume that of the settler who cleared the spot for the purpose of agriculture, or for his own habitation. Such names are Ormathwaite, Ullthwaite, Stangerthwaite, Tullithwaite, in which we find the names Orme, Ulf, Stanger, and Tuli. But a still stronger case is that of a place near Windermere, called Satter How, which has been no doubt the grave of a man named Satter, "How" being the Old Norse *haugr*, a grave-mound. I take it then that these names of places are not taken directly

from the gods Satter and Lok, but from men called after them.

LEAR	}	Hlér, (Hleer) and Aegir
LEER		or Oegir, were the two
AGER		names for the god of the sea
OGER		—the Neptune of Northern
ECK		mythology. Hence may
ECKIUS		come our names LEAR, LEER,
ECCLES		AGER, and OGER. The

name Oger occurs in the Domesday of Lincolnshire. Ecke, whose name frequently appears in German poems of the middle ages, seems to have had somewhat of a corresponding function. Grimm observes that his nature fluctuates between a (mythological) giant and a hero. Hence may be our name ECK and the latinized ECCIUS. Our name ECCLES may be from the Old Norse *eckill*, a pirate or buccaneer, which might be connected with Ecke, as a genius presiding over waves and storms. Or it might be from another source, viz., Suio-Goth, *eka*, a boat, from *ek*, an oak, out of the hollowed trunks of which the first rude barks were formed. But Ecke, Ecko, Eckel, Eckels, are all German names, and the latter may be merely diminutives of the former—the form in *il* or *ilo*, (*Grimm's Deutsch. Gramm.* 3, 667.)

LOGIE	}	Logi, the god of fire, and
LOGGIE		brother to Hlér or Oegir.
LODGE		The name signifies fire, from
LOE		Old Norse <i>log</i> , <i>logi</i> , Old
LOWE		Friesic <i>loga</i> , Icel. <i>lowe</i> ,
LEGG		whence Eng. "low," a flame,
LEGGETT		still in use in the north.
LEGH		Hence may be the names
LEIGH		LOE, LOWE, (if not from
LEE		"low," humilis, with which
LIGGINS	}	they coincide in pronuncia-
LYE		tion.) Lowestoft in Sussex,

and Loweswater in Cumberland, are probably derived from this name. Another name LOWE, LOWSON, in which the *w* is sounded, may be from the Friesic *lawā*, *lauw*, a lion. The corresponding Ang.-Sax. for fire is *leg*, *lig*, whence perhaps the names LEGG, LEGGETT, (a dimin.), LEGH, LEIGH, LEE, LIGGINS, and LYE.

CARR	}	Kári, the god of the winds,
CARRY		and brother to Logi. This

was a common Old Norse proper name.

ERMEN	}	Irmin, Hermen, Eormen,
HERMEN		a deity of the Low Saxons,
HERMON		corresponding with Mercury

or Mars. Hence are compounded many Anglo-Saxon and Old German names, and hence also comes the name of the Erming Street, one of

our great ancient roads, running from the north to Southampton. Ermen itself appears as an Ang.-Sax. name in a charter of manumission, *Cod. Dip. Ang. Sax.* No. 971. In Anglo-Saxon use, like several similar words, it lapsed into a mere intensive.

TYE	}	These are the names which may possibly represent the deity from whom we have Tuesday, and who is Týr or Tý, the god of war. The three former correspond more with his Scandinavian form Ty, and Frisian Tye, as in Tyesday; the two latter, Tuson, and the local Tuesly, with the Anglo-Saxon form Tiw as we have it in Tuesday. We find the name Tison in the Domesday of Yorkshire. But both in this and the next group the words are not of sufficiently marked character to give us much certainty.
TIGHE		
TYSON		
TUSON		
TUESLY		

FRY	}	In this group we have the names which may correspond to, or be connected with, the deity from whom we have Friday. Whether this is Frigga, the wife of Odin, or Freyia, (in Germany Frúa or Frouwa), the goddess of
FREY		
FREW		
FROW		
FREAK		
FRECK		
FRICKE		
FREELOVE		

FREWIN	}	beauty, is not very certain.
FRUIN		There is also another god,
FREWER		Frey, the brother of Freyia,
FREUER		and one of the three principal deities, who must be included in the group.

From the goddess Freyia women of condition were called *Frú*, Ang.-Sax. *Freó*, Germ. *Frau*. Connected with this group may be the names FREY, FREW, and FROW, the first of which might of course also mean free. FREAK, FRECK, and FRICKE might be referred to the Fricco mentioned by Adam of Bremen (*de situ Daniæ*) and supposed to be the same as Frey, and the Freke mentioned by Eccard (*de orig. Germ.*) supposed to be the same as Frigga, (*Grimm's Deutsch. Myth. pp.* 281.) But perhaps our names may be more probably from Ang.-Sax. *fricca*, a preacher. There is a Freok Presbyter, whose name appears in a charter of manumission, *Cod. Dip. Ang.-Sax. No.* 971, and it seems rather probable that he derived his name from his office. FREELOVE is in all probability the same as the Anglo-Saxon name Frealaf. In some of the Anglo-Saxon genealogies this is given as the name of Woden's father, but in others as that of his grandfather. The name FREWIN, the "Edinburgh Review" remarks, "is

manifestly as old as the worship of Frea," from whose name it is compounded. It occurs as the fourth from Woden in the genealogy of the kings of Northumbria; its Anglo-Saxon form is Freawin, signifying dear or devoted to Frea. FREWER seems to be from the Frisian *fruer*, a lover or wooer, obviously connected with Freyia, the goddess of love. Or it may be the same as Freaware, which occurs as a female name in the poem of Beowulf, and which appears to be compounded with *wara*, an inhabitant.

Some other titles of the goddess Frigga must be separately referred to—

LOADEN	}	Frigga, as the spouse of
FORGAN		Odin, and mother of Thor,

is the personified earth. Two of her names in this character were Hlódyn and Fjörgyn, whence, perhaps, our names LOADEN and FORGAN. But the former might be from Lodinn, a Scandinavian man's name, signifying probably "shaggy." A tumulus, called Loaden How (Old Norse *haugr*, a grave-mound,) was opened in Cumberland about the end of the last century, and found to contain the bones of a man of large stature. Hlódyn was also worshipped in Germany under the name of Hludan, as appears by a Roman inscription

found at Cleves, referred to by Grimm (*Deutsch. Myth.*). Hence perhaps the name LUDEN.

Connected with another principal goddess may be the following :—

SIBSON	}	In the Scandinavian Mythology Sif is the wife of Thor. The name signifies concord, friendship, and corresponds with Goth. <i>sibja</i> , Old High Germ. <i>sippa</i> , Ang.-Sax. <i>sib</i> . Hence Grimm presumes a deity
SIBEL		
SIVIL		
SIEVEKING		
SIFFKEN		
SIVRAC		
SEIPP		
SIBTHORP		Grimm presumes a deity

Sibja, Sippa, Sib, corresponding to the Old Norse Sif. We have a group of several names connected with this word, but whether from the name of the goddess, or from the abstraction of concord, friendship—in this, as in some other cases—uncertain. Corresponding with the Ang.-Sax. form are SIBSON, a patronymic, SIBEL, a diminutive in *el* or *il*, and SIBTHORP, local, from *thorpe*, a village. With the High Germ. form is SEIPP, and with the Old Norse, SIVIL, SIFFKEN, SIEVEKING, diminutives—the last also a Danish and Swedish name,—and SIVRAC, probably compounded with *ric*, rule, dominion. But it must be observed that the consonants *l*, *v*, *p*, interchange with each other, and the above variations might be accounted

for in more recent lingual changes. Thus we have SIBTHORP and SIPTHORP,] both no doubt the same name. Pott has several corresponding German names, as Sibja, Sibø, Sivo, Siffo, Old German—Sepp, Seebe, Sybel, Sieveking, Mod. German. * Our names SIBBALD and SIEBERT are, I think, not compounded with this word, but with *sig*, victory.

FULLECKS	}	Fulla in the Scandinavian Mythology is an attendant upon Frigga, Odin's wife. Her name signifies abundance, and she may probably be regarded as the goddess of plenty. She was worshipped in Germany under the corresponding name of Volla. Fulla appears to have have been an Anglo-Saxon name. In charter 987. <i>Cod. Dip. Ang.-Sax.</i> is the name of a place, Fullingadich, which seems to be "the dyke or rampart of the Fullings," <i>i.e.</i> , descendants of Fulla. And Fulham, in Ang.-Sax. Fullenham, seems to be from this name. Our names FULLECK, FULICKS, FULKES are diminutives like WILLOCK and WILKES. FULLAGAR seems to be compounded with <i>gár</i> , a spear. And FULLALOVE, notwithstanding its puritanical sound, may be from the common Ang.-Sax. termination <i>leóf</i> , friend. Compare FREELove, Ang.-Sax. Frealaf, p. 53.
FULICKS		
FULKES		
FULLAGAR		
FULLALOVE		
FULLILOVE		

NANCE	}	Nanna, wife of Balder.
NANSON		Grimm derives this name
NANNY		from Old Norse <i>nenna</i> , to

dare. Pott has the Germ. names Nanne, Nenne, Nänny, and quotes from Förstemann an Old High Germ. name Nanno. These names might be derived from the same etymon as that of the goddess without being otherwise connected. At all events they are certainly not derived from the female name of Anne. Indeed, Anne itself, as a family name, I take to be from an ancient man's name.

BILL	}	Bil was one of the minor goddesses in the Scandinavian mythology, being a child fabled to have been snatched up and placed in the moon. There was also a dwarf called Billigr in the Edda. The ancient and noble families of the Billes and Billings in North Germany and Scandinavia, who appear also (<i>see next chapter</i>) to have made considerable settlements in England, probably owe their origin to this mythological source. Hence no doubt comes our name BILL, with its patronymics BILLSON
BILLSON		
BILLING		
BILLOWS		
BILLET		
BILKE		
BILLIARD		
BILBY		
BILHAM		
BILLINGTON		
PILL?		
PILLOW?		

and BILLING, (*ing*, son or descendant) and its diminutives BILLET and BILKE. BILLOWS is probably the same as an Old Germ. Bilo quoted by Förstemann—the *s* being euphonic. And BILLIARD in all probability a corruption of Billhard. PILL and PILLOW, unless connected with another name PEEL, may be High Germ. forms of Bill and Bilo. BILBY, BILHAM, and BILLINGTON are local, from *by* (a village), *ham*, and *ton*. Pott has the Mod. Germ. names Bille, Billing, Billings, Bielke, (same as our name BILKE), and Billhardt, (same as BILLIARD).

HILDER	}	The first seven of these names are probably connected with those of seven of the Valkyryr, "choosers of the slain," Hildur, Gunnr, Skulld, Hrist, Göll, Skeggöld, and Þruðr. Their duty was to attend on every battlefield, and select those doomed to fall. Also, it would seem, to wait upon the heroes in Valhalla. Hildur and Gunnr both signify war, battle, and enter into the composition of a vast number of Teutonic names, particularly of women. The termination <i>trude</i> , as in Gertrude, is from Þruðr, one of the above. Skulld was also one of the three Norns or
GUNN		
SKULL		
RIST		
GOEL		
SKEKEL		
TROOD		
BIDDIS		
BIDMEAD		

Fates, whose office it was to determine the lives of men. Our name SKULL, with which we may probably class SCULLY, may perhaps be the same as SCHOOLLEY and SCHOOLING, and in that case would be from a different origin, corresponding with the Old Norse name Skúle, signifying protector. The Valkyrjur were maidens, and were ranked among the goddesses. This is the reason why so many Anglo-Saxon and other Teutonic female names are so ungently compounded—sometimes, as in the Norse Gunhilda, from two words, both signifying war. The names BIDDIS and BIDMEAD, war-goddess" and "war-maid," are no doubt derived from the Valkyrjur—the prefix being Ang-Sax. *beado*, war, as also in BIDDULPH, "war-wolf," and BIDLAKE, "war-game."

There are two other classes of mythological beings, viz., the dwarfs, or elves, and the giants, some of whose names are found in our nomenclature. In the Edda of Saemund the dwarfs—or a portion of them—are called the sons of Ivaldi; this Ivaldi, according to Grimm, is identical with the elf Ivaldr, the father of Idun, but in the opinion of Mr. Thorpe, (*North. Myth.*,) is a different person. Derived from, or connected with his name may be—

IVAL	}	I take our names EWELL and WHEWELL, along with the German name Ewald, to be the same as the Anglo-Saxon Hewald. There were two of this name who went as missionaries to the Old Saxons, and were martyred at Cologne, A.D. 695. Grimm considers the Ang.-Sax. Hewald, the Germ. Ewald, and the Dan. Evald, to be identical with the Old Norse Ivaldr. Our name IVALL is more obviously so, and EVIL may be the same. Or as we have also the name EVE, it might be a local name—"Eve-hill." It requires some apology for classing Whewell with the dwarfs, but they seem intellectually to have been far superior to the giants—some of them being celebrated for wisdom, and others for their wonderful mechanical skill. There was one (<i>see next list</i>) who bore the name of Alvis, "all-wise," a fit title for the <i>multiscius</i> Master of Trinity.
EWELL		
WHEWELL		
EVIL?		

Of names corresponding with those of mythological dwarfs are

FROST	}	Frosti, Bivor, Brock, Durinn, Regin, Alfr, Finn. Alvis, An, Sindri. Frosti is derived from Old Norse and Ang.-Sax. <i>frost</i> , Eng.
BEAVER		
BROCK		
DURRAN		
REGAN		

ALPHA	}	frost, and signifies, accord-
ALP		ing to Finn Magnusen,
FINN		"gelidus vel gelu ac frigora
ALVIS		efficiens." It occurs as a
ANNE		Scandinavian proper name
SINDERSON		in Sax. Gramm. Bivor,
SINDERBY	}	according to Finn Mag-

nusen, is of uncertain origin and meaning. Our name BEAVER might of course also be from the animal. Brock is probably from Old Norse *brocka*, to go in a heavy or jolting manner, whence Ang.-Sax. *broc*, Dan. *brok*, a badger, from its mode of progression. The mythological Brock was a wonderful worker in metals, and the above derivation of his name may suggest a comparison with the lame Vulcan. Durinn is probably from Old Norse *dura*, to doze, and may mean slumbering or slumberous. Regin was a term applied to the gods above, in the sense, as Grimm has shewn, of the consulting or deliberating deities. In Anglo-Saxon it was only used as an intensitive, thus *regen-heard*, very hard. Pott has an Old High Germ. name Regino, and many Teutonic names are compounded from it, as Old Germ. Reginhold, Mod. Germ. Reinhold, Eng. REYNOLDS—Old Germ. Reginhard, Mod. Germ. Reinhard, Eng. REYNARD. Hence also the

Christian name Reginald. In the composition of proper names Meidinger gives it the sense of hero. Alfr signifies elf, and was anciently a common Scandinavian name. Hence probably our name ALPHA, and not from the whim of a classical father on the arrival of his first-born. (We have also OMEGA, but I think a different origin may be suggested likewise for that.) Our name ALP seems rather a High Germ. form of the same. Finnr, according to Finn Magnusen, signifies inventor, from Old Norse *finna*, to find. It was a common Old Scandinavian name, but at present, according to the learned Icelfander, confined chiefly to his native country. It is also found as a Frisian name in Beowulf, and occurs as an Angle name in the genealogy of the Northumbrian kings. Alvis, "all-wise," the name of a celebrated dwarf, the hero of the Alvismal. An, the name of another dwarf, may be from Old Norse *anna*, to execute, accomplish. This was a common Scandinavian name and may correspond with that of Anna, King of the East Angles. Hence perhaps our surname ANNE, but ANNS may be a different name. (*See next chapter.*) Sindri is from Old Norse *sindra*, to send out sparks, (as a smith at his work.) Hence Ang.-Sax. *sinder*, Eng.

"cinder." The dwarfs were celebrated workers in metals, and hence anciently any piece of ingenious smith-work was called *dverga-smidi*, "dwarf smith-work." The above names then may in some cases have been given to men in consequence of their skill as craftsmen.

We now come to the mythological giants. These were a race of beings represented as at continual enmity with the gods—the foundation of this myth being probably to be traced to the subjugation by Odin and his followers of the older races with whom they came in contact.

We have several names of which the meaning appears to be "giant"—in some cases it may be merely in the sense of huge stature—in others perhaps connected with a remoter meaning.

EATON	}	The names EATON, EAT- TEN, ETEEN, if in some cases local, from the place, may be in others from Ang.-Sax. <i>eten, eoten</i> , Old Norse <i>jötunn</i> , Old Eng. <i>etin</i> , a giant, the origin of which according to Grimm, is Ang.-Sax, <i>etan</i> , Old Norse <i>eta</i> , to eat, in the sense of voracity. But
EATTEN		
ETEEN		
ETTY		
EATES		
EATWELL		
FRETWELL		
YEATES		
YETT		
ENTHOVEN		

HUNN
 HUNNARD
 HUNIBAL
 HUNNEX
 HONEY
 HONEYBALL
 HONEYBURN
 HONTWILL
 HONICKE
 RIES
 RICE
 RISING
 REES
 THIRST
 TOSSWILL
 TROLL
 RUM

Grimm gives reasons for supposing another word of the same meaning in which the *n* final is dropped : in Old Sax. it would be *et*. Hence he supposes the origin of the name of Jutes, in Ang.-Sax. *Eotas*, *Ytas*. Now we find an Anglo-Saxon named Eata, (bishop of Lindisfarne A.D. 678) and we have an Old Germ. name Eto. These names I should connect with the lost word for a giant referred to by Grimm, and from them I should de-

rive our names ETTY, EATES, YEATES, (the *s* final being merely euphonic.) In Mod. Dan. the word is *jette*, (pronounced *yette*) with which coincides our name YETT. The Ang.-Sax. had another word *ent*, also signifying giant : this seems to be formed euphonicallly from the presumed Old Saxon *et*. Our name ENTHOVEN seems to be from the above, and Ang.-Sax. *heofen*, raised, elevated ; thus *ent-heofen* might mean "grown to a gigantic size."

As the source of a people's name, the Jutes, is to be found in an ancient word signifying giant, so in another word of the same meaning *hūn*, found in various German dialects, Grimm traces the name of another people, the Huns. The name Huna appears as that of a liberated serf in a charter of manumission, *Cod. Dip. Ang.-Sax.*, 971. Hun was a common name among the old Frisians, (*Outzen, Glossarium.*) We have the name HUNN, and also HUNNARD and HUNIBAL, compounded respectively with *hard* and *báld* (bold). The latter is probably the same as the German Humboldt (Old High Germ. Hunpolt), and may perhaps claim part kindred with another illustrious name, Hannibal. HUNNEX (Hunnecks) and HONICKE are diminutives. The name HONEY may perhaps be the same as HUNN—the form in *ey* being rather Scandinavian. In Old Norse *hún*, *húnbjörn*, signifies a bear's cub, and this may be the origin of our name HONEYBORN, with the corruptions HONEYBUN and HONEYBUM. Or it may be from Honeyburn, the name of a place. HONEY itself might also be from Ang.-Sax. *hunig*, honey, as a term of endearment, in which sense it is still commonly used in the North of England. But HONEYBALL, HUNIBALL, I think could not be referred to such an origin.

Grimm having traced the connection between two ancient words signifying giant, and the names of two races, the Jutes and the Huns, might I go on to suggest, with all deference to more competent authorities, whether that of a third people, the Frisians, may not be referred to a similar origin. As Jute is derived from a word signifying a giant, and that from a word signifying to eat; so may Frisian be derived from a similar word signifying a giant, and that from a word signifying to eat up, to devour. Have we any trace of such a word, with such a meaning, in any Teutonic dialect? I think we certainly have, in the North of England "freet," a spectre or hobgoblin, the sense which later superstition generally gives to the mythological giant, as in the Lincolnshire *thurse* for the Ang.-Sax. and Old Norse *thyrs*. This word "freet" is, I take it, from the Ang.-Sax. *fretan*, Old English *frete*, to devour, of which the Mod. Eng. "fret" retains only a partial sense. The particle *ver* indicates completeness, and thus the Old High Germ. *ezzen* and *frezzen*, the Mod. Germ. *essen* and *fressen*, Ang.-Sax. *etan* and *fretan*, Eng. *eat* and Old Eng. *frete*, signify respectively to eat and to eat up, to devour. In the gospel of Ulfilas, "hath devoured thy living with harlots" is rendered

"*fret thein sves mith kalkjom.*" It will be seen then that it is in a Low Germ. form that we have a trace of the word in the sense of giant, and that it is in a High Germ. form (*frezen*), that we have a correspondence with the name Frisian, or Frieze as he calls himself. But it would be in a Low German, or else in a Scandinavian form that we should naturally expect to find the correspondence—let us try the latter. For the Old Norse *éta* we find no corresponding *freta*; the Mod. Dan. has *fraadse*, to eat greedily, to devour. The Suio-Goth. is *fræta*, but the Mod.-Swed. has both *fraeta* and also *frässa*. The Swed. *frässa* and the Dan. *fraadse* would both seem to point to an Old Norse *fræsa* or *frása*. Again, the Old Norse has *fres* or *fress*, a bear, and we can have no more suitable etymon for this than the meaning to devour. It is worthy of note that *hun*, which in Low Germ. dialects signifies a giant, is in Old Norse a bear's cub. And Grimm has observed, *Deutsch. Myth.*, p. 634, that the giant and the bear are sometimes interchanged in ancient myths. Might there not then be a Low Germ. word with the meaning of giant corresponding with the Old Norse *fress*, a bear? Hence I think, upon the whole, that there is a certain ground for

supposing an ancient Scandinavian or Low German word from which the Frisians might derive their name. Both the Frisians and their neighbours the Jutes, were the mortal enemies of the Danes, and in their respective names may perhaps be found a correspondence with the ancient myths of the wars between the giants and the race of Odin. We have the names FRIES, FREES, FREESE, and the local FRISBY and FRISTON, not, I think, as generally rendered, "the Frisians' village," and "the Frisians' town," but from the word as a man's name. These names, however, will be more properly classed with those derived from nationality.

Another word for a giant is Old High Germ. *risi*, *riso*, Mod. High Germ. *riese*, Old Norse *risi*, Dan. *rise*, Swed. *rese*. Our names RIES, RICE, RISING, (*ing*, son or descendant,) perhaps in some cases REES, may be from the above origin, corresponding with the Mod. Germ. names Riess, Reiss, Rees.

Another word is Ang.-Sax. *thyrs*, Old Norse *thuss*, whence the Lancashire *thruse*, a spectre, and *thurst* in Hobthurst, a hobgoblin. Thence may be our name THIRST, which may however also be derived by metath. from Ang.-Sax. *thrist*, bold, daring.

Our name TROLL is, I apprehend, from Old

Norse *tröll*, a giant or demon. There was a Danish family named *Trolle*, of great importance in the 15th or 16th centuries, who bore in their coat of arms a troll or demon. The name was acquired in a sort of heroic or *lucrado* way, from an exploit of their ancestor in killing a troll. (*Thorpe's North Myth*.) *Trolle* is also a Mod. Germ. name.

RUM I take to be from Old Norse *rúmr*, *vir immanis, gigas*—one who might truly be called a "rum customer." Hence may indeed be the origin of our word *rum* for quest, which appears indigenous to some of our northern dialects, and which I doubt therefore being a cant phrase. We find *Rum* as the name of a manumitted serf. *Cod. Dip. Ang.-Sax. No. 971*. It is however here a female name. Another manumitted serf in the same charter is the *Huna*, before-mentioned, whose name has probably the same meaning. A third is called *Rumun*, which may be from Old Norse *rum-úngr*, a rascal, probably formed from the former word *rúmr*, a giant. As to the reason for giving to serfs such names as the above, Grimm has shewn (*Deutsch. Myth.*, p. 495), that awkwardness and stupidity were considered a characteristic of giants. It must however be observed with respect to the name

of Rumun, that we have in the same charter another, who was apparently not a serf, but himself a liberator. From this name may probably come our name RUMMENS. We have also the compound names RUMBOLD, RUMBOL, RUMBLE, corresponding with an Old High Germ. Rumbold, and Mod. Germ. Rumpolt, and the local RUMSBY (*by*, a village,) and RUMSEY (*ey*, an island).

There remain the names EATWELL, FRETWELL, HONYWILL or HONEYWILL, and TOSSWILL. These are probably local, from the Ang.-Sax. *will* or *wel*, a well. Eat, Fret, and Huni or Honey I have already endeavoured to connect with words signifying a giant, and Toss may be the Dan. *tosse* of the same meaning. These names might be derived from wells or springs supposed to be the haunt of evil spirits. Though HONEYWILL, which I should not have introduced but for its correspondence with the others, might be a name given to a well from the sweetness of its waters. Mr. Lower, moreover, I know not on what authority, makes FRETWELL a corruption of Freshville.

We have a few names which correspond with those of mythological giants as—

BEALE	}	Beli, a giant slain by Freyr.
BREMER	}	The etymon of this name is

GARROD	}	Old Norse <i>belia</i> , to bellow,
GARROOD		(whence Cumb. "beel.")
GARRUD		We find this name as that
GARRAD		of a manumitted serf, <i>Cod.</i>
GARRETT		<i>Dip. Ang.-Sax. No. 971.</i>

And it is worthy of note that the names of two other serfs in the same charter have probably the meaning of giant (*see page 69*). I have before referred to Grimm's observations on awkwardness and stupidity as characteristics of giants, and suggested this as a possible reason for such names being given to serfs. But the practice may have had a deeper origin in the traditions of an older race, of savage power and size, conquered by the more civilized followers of Odin. Though we can scarcely suppose an Anglo-Saxon, even before Christian times, looking up his mythology to find names for his serfs, yet still, a certain class of names, from generation to generation, may have been common for a certain class of people. But after all the serf in question may merely have received his name as being a noisy, bellowing fellow. Our name BREMER, which I presume to be the same as that of the well-known Swedish authoress, may correspond with Brimir, a name of the giant Ymir. This is derived either from Old Norse *brími*, flame, or from *brim*,

the surf of the sea, hence signifying either flaming, or raging, foaming. Bremer is also a German name. Pott explains it, though I think very doubtfully, as *Bremensis*, *i. e.*, a native of Bremen. Both the English and German names may, however, be related to Ang.-Sax. *breme*, renowned, famous, whence probably our name BREEM. Another mythological giant was called Geirrödr, signifying "spear red." I presume this to be the same as our GARROD, GARROOD, GARUD, GARRAD, GARRATT, GARRETT.

There are some names which are perhaps to be referred to popular superstitions of a later date, as

DRAKE	}	The name DRAKE, though it might be derived from the bird, is perhaps more probably from the older word drake, signifying a dragon, the Ang.-Sax. <i>draca</i> . The fire-drake was one of the most formidable monsters which the heroes of ancient Teutonic romance had to encounter. From the Kobold of the Germans, a harmless and often kindly spirit, something like the Scotch brownie, may perhaps come our name COBBOLD. But this is doubtful, for we have the name COBB, answering to a Germ. and Dan. name Kobbe, and "bald" or "bold"
COBBOLD		
NISSEN		

is one of the most common Teutonic composites. NISSEN, which is also a Danish name, might be derived from the Niss of the Scandinavian countries, a being corresponding somewhat with the Germ. Kobold. But Grimm thinks that it is not so, but a contraction of Nilsen or Nielsen, Eng. NELSON.

The following names, though immediately derived from superstitions of a later date, may probably be connected in their remoter origin with one of the titles of Odin before referred to (*page 35*).

NICK	}	Hnikar or Nikar is one of
NIX		
NIXON		the titles of Odin, in which
NICKEL		
NICHOL		he appears as a marine
NECK		deity or as a water-spirit.
NEX		Throughout almost all Ger-
NOCK	}	many and Scandinavia popu-
		lar superstition has pre-
		served some trace of him in

this form. Iceland has its *Hnikur*, the Faroe Islands their Nikar, Norway and Denmark their Nök, Sweden its Neck or Nek, and Germany its Nix and its Nickel. All these are water-dæmons, appearing generally in the form of a horse, and usually obnoxious to mankind. England has its Old Nick, in which he appears directly in the form of the evil one. As the

early Christian missionaries found it difficult to get rid of him altogether, they changed him into the devil. Hence Nick, as one of the names of the devil, may perhaps be one of the names of Odin. With respect to the above English names, NOCK may correspond with the Dan. *Nök*; NECK, NEX, with the Swed. *Neck*; NIX and NICKEL, with the Germ. *Nix* and *Nickel*. It is worthy of remark that in some of the northern counties we have the word "nicker," to neigh, which seems to be evidently connected with the Icel. *hníkar*, as a spirit in the form of a horse.

According to Northern mythology the first man was created out of the ash-tree, and was thence called Ask. The first woman was called Embla, of which the derivation is not very clear. Many men in ancient times were called after

ASKE	}	the Teutonic Adam. There
ASH		was an Æsc, son of Hengist
EMBLETON		and king of Kent. There
EMBLEM		is also a Northman named

Askr in the Landnamabok. This may possibly be the origin of some of our names of ASKE and ASH. But in general such names are most probably local. Of Embla, the Northern Eve, we have only a trace in local names, as EMBLETON and EMBLEM, (Embleham ?) which seem to be derived from it.

The system of personification which pervaded the Northern mythology, and which, extending its influence deep into the Middle Ages, has left its traces on the popular mind of Europe to the present day, extended to the earth, the sun, the moon, day and night, summer and winter. All these were completely personified; they had husbands and wives, fathers and mothers, brothers and sisters. From this source we have probably some names.

SOLE	}	The sun, Old Norse <i>sól</i> , was reckoned among the goddesses, being feminine in all Teutonic languages except our own. The moon, <i>Máni</i> , on the other hand, was masculine, being the brother of the sun. Hence perhaps our names SOLE, SOUL, SOULBY (<i>by</i> , a village) and more certainly, MOON, MOONEY.
SOUL		
SOULBY		
MOON		
MOONEY		
DAGG		
DAY		
NOTT		
NIGHT		
SUMMER		
WINTER		

NEY. The name *Máni* was not uncommon as an Old Scandinavian name. In some parts of Germany the peasantry still give the sun and moon the title of Frau and Herr—Mrs. Sun and Mr. Moon.

Day, (*Dagr*) was the son of Night (*Nótt*), and resembled his father, who was of the race

of the gods. We find Dagr as a Scandinavian name in the Landnamabok, and Pott has the Old Germ. Dago, and the Mod. Germ. family name Tag. We have DAGG, (Old Norse *dagr*, Ang.-Sax. *dæg*,) and the Eng. form DAY. The names NOTT and NIGHT are not so certain. They may be the Old Norse *nótt*, and the Ang.-Sax. *niht*; or the former may be the same as NUTT, which is probably the Danish Knut (Canute), and the latter may be the same as KNIGHT.

From the same Mythological personification may be the names SUMMER and WINTER. Mr. Lower supposes these, as well as SPRING, to be derived from persons having been born at these seasons. This a writer in the Penny Cyclopædia disputes on the ground that there is no such name as Autumn, and suggests that SUMMER may be a corruption of Sumner, WINTER of Vintner, and that SPRING may signify a hill. This theory Mr. Lower very properly rejects, but neither do I feel satisfied with his own. A man might naturally enough be called Friday because he was born on a Friday; or Christmas, Noel, or Yule, because he came into the world at that festive season; but to call a man Summer because he was born in all summer seems rather wide. In the first place then, I take

SPRING to be a different name altogether, and derived probably, along with SPRINGER (a name both Germ. and Eng.) from personal activity. SUMMER and WINTER I suppose to be derived from the personification of these seasons in Northern mythology. And as the Teutonic nations originally admitted neither spring nor autumn, but divided the year into two seasons—summer and winter—and afterwards into three—summer, winter, and spring—this may be a sufficient reason why there is no such name as Autumn, which is of still later introduction. Winter was the name of one of the companions of the Anglo-Saxon Hereward (*Vita Herewardi Militis.*) And Sommer and Winter are both German and Mod. Danish names. Grimm gives a great many instances of the personification of summer and winter in Germany, and refers also to their use as proper names, which he appears to think derived from this source.

As to the name EASTER, it is not so certain. A man might naturally enough be called Easter from being born at that season, (and we have also PASK and PASH from the same origin)—yet seeing that we have many names derived from ancient mythology, we cannot help thinking of the old pagan goddess Oster or Eastre, who gave the name to the Christian festival.

A later personification has given us names derived from Christian graces, as FAITH, HOPE, CHARITY, VERITY, &c. Mr. Lower suggests that these names may be derived from their owners having represented the corresponding virtues in the old mystery plays, which seems a probable suggestion. Yet this may only be the echo of an older pagan personification. One or two of these names may be otherwise explained. Thus VIGOR is probably the same as the Norse name Vigar, from *vig* war. And PRUDENCE was probably originally Prudens. There was a Prudens presbyter, *Cod. Dip. Ang.-Sax.* 971.

I do not think that we have any names derived from the classical deities. There are indeed MARS, BACCHUS, VENUS, and PAN, but not "ut sunt divorum." MARS is no doubt, a mere euphonic pluralism from MARR. BACCHUS is the same as BACKHOUSE, a local name, from BACK, a proper name, and "house." Hence corresponding with the German names Backhaus and Backhof, which Pott derives from an old name Bacco. There was likewise an old Danish name Bakki. VENUS and VENESS are also local, from the proper name VENN, and "house," (or *ness*, a promontory.) Mr. Lower quotes a Steph. de Venuse,



miles, 31 Edwd. I., which seems to me to shew the origin very satisfactorily. The great PAN must go down among the POTTS and KETTLES, which, humble though they may seem, are more ancient than the proudest Norman name.

CHAPTER IV.

NAMES DERIVED FROM, OR CONNECTED WITH, HERO-
WORSHIP.

A considerable portion of the present chapter is closely connected with the two chapters preceding. For, as the line which separates the hero or demi-god and the divinity is often a fine one, the last chapter and the present frequently link into each other. And as in the previous chapter I have shown that many of the names signifying man contain something of the heroic sense, so a stronger expression of this sense brings them within the pale of the present chapter. The word king is one which is probably derived from an exalted sense of man. The Old Norse *konr* signifies "vir præstans, nobilis." But its original meaning was probably simply man, as the fem. form *kona* is woman. *Konungr*, a king, by contraction *kongr*, is formed, according to Haldorsen, from *konr*, and *úngr*, descendant, "heroum progenies vel propinquus." The Ang.-Sax. *cýning* is formed, according to Bosworth, from *cyn*, race,

people, and *ing*, offspring or descendant. But the sense of nobility probably enters into the Anglo-Saxon formation also, as the adj. *cyne* signifies royal, princely.

CONNE	}	With the Old Norse <i>konr</i>
CONNAL		probably corresponds our
CONNELL		name CONNE. And CON-
HACON		NELL may be the same as
KING		the Old Norse name
CHING		Konall, formed from <i>konr</i>
CUNNINGS		and the augmentative <i>all</i> .
KENNING		There are five men with
CHENNING		that name in the Land-
KENNY		namabok. HACON is the
CHENY		same name as that of
CONEY		several kings and jarls of
KINCHIN		Norway, and is derived
KENRICK		from <i>hár</i> , high, (in com-
KENNARD		position <i>há</i> ,) and <i>konr</i> as
KINNAIRD		above. KING and CHING
KINDRED		are the Ang.-Sax. <i>cyng</i> .
KINSEY		CUNNINGS and the local
KENNEDY		CUNNINGHAM corres-
CUNNINGHAM		pond with the Old Sax.
CONINGSBY		<i>cuning</i> ; KENNING and
CONGDON		CHENNING with the Old
CONGERTON		Fries. <i>kening</i> ; KENNY
and CHENY with the Old Fries. <i>kenig</i> , and		

CONY with the Old Fries. *koneg*. The local names CONINGSBY, CONGDON, and CONGERTON correspond with the Old Norse *konúngr*, *kongr*, Dan. *konge*. KINCHIN seems to be the Ang.-Sax. *cynekin*, royal offspring. KENRICK, KENNARD or KINNAIRD, KINDRED and KINSEY are probably the Ang.-Sax. names Cynric, Cyneheard, Cynred, and Cynsy, compounded with *cyne*, kingly, and respectively with *ric*, dominion, *heard*, hard, *red*, counsel, and probably *sige*, victory. The first was son of Cerdic, king of the West Saxons ; the second Bishop of Winchester ; the third king of Mercia ; and the last Archbishop of York. KENNEDY is probably also an Ang.-Sax. name, compounded with *cyne*, and *eádig*, happy, fortunate.

The names in the following group are probably all from the same root, and have the same meaning :—

HALL	}	The Old Norse <i>hallr</i> , <i>háls</i> , and the Ang.-Sax. <i>hæle</i> , <i>haletta</i> , all signify hero, and are probably cognate with the Eng. verb "hail." Hallr, Halli, Háls appear as Old Norse names in the Land-namabok—the first very common, as the corresponding HALL is with
HALLING		
HALLEY		
HAIL		
HAILING		
HALLETT		
HALSE		
HAWES		

us. HAIL and HALLETT may be from the Ang.-Sax. *hæle*, *haletta*. But HAIL may also be the same name as HAGELL, from an Anglo-Saxon Hagel, the name of a serf, which I have elsewhere endeavoured to show, means handy, useful. The Old Norse *hallr* formed several compounds, of which we have

HOLBORN	}	Halbiörn, Halldór, Hallveig,
HOLDER		Hallstein, Hallgeir, are com-
HOLLWAY		pounded respectively with
HOLLOWAY		<i>björn</i> , a bear ; <i>dár</i> impetu-
HOLSTEN		ous ? <i>veigr</i> , vigour ; <i>stein</i> ,
HOLKER ?		stone ; <i>geir</i> , spear.

From another word for a hero may be

ROE	}	The Old Norse <i>hroi</i> signifies
ROWE		king, hero, with which lat-
ROY ?		ter word it is probably cog-

nate. Halldorsen thinks it the origin of the Fr. *roi*. *Hrói* was an Old Norse, and *Roe* a more recent Danish name. Hence the origin of Roeskilde in Denmark—"Roe's fountain." *Roy*, a Swedish name, may probably be from the same origin. Our name *ROY* may also be the same ; or it may be from the Gaelic *roy*, red, as in Rob Roy. The surest test of the Teutonic origin of a word is to find it in the corresponding patronymics, diminutives, and compounds. I find no Royson, no Roying, no

compounds, no diminutives, unless perhaps ROYELL, ROYLE.

Another group has the meaning of "warrior, combatant," but still, as Grimm observes, with something of the heroic sense.

CAPP	}	The Old Norse <i>kappi</i> ,
CAPPER		<i>kempa</i> , the Anglo-Saxon
CAMP		<i>caempa</i> , <i>cempa</i> , the Dutch
CAMPER		<i>kamper</i> , and the German
CAMPBELL ?		<i>kämpe</i> , <i>kämpfer</i> , all have
KEMP		the meaning of champion
KEMBALL		or combatant. We still use
KEMBLE		"kemp" in this sense in the
KIMBLE		north of England, both as a

noun and a verb, and in Cumberland—but in the wider sense of general superiority—"capper" and "cap" respectively as a noun and a verb. Hence come our names CAPP, CAPPER, CAMP, CAMPER, KEMP, corresponding with the German names Kempf, Kempe, Kampe, and the Dutch Camper. KEMBALL, KEMBLE, KIMBLE, may be compounded with Ang.-Sax. *báld*, or Old Norse *ballr*, bold. And CAMPBELL, though a Gaelic etymon is usually assigned to it, may possibly be the same. But there is another group, with the sense of diminution, to which the four last names may belong.

CAPPELL	}	The termination <i>el, il, or le</i> , in verbs as in nouns, gives the sense of diminution. One diminutive sense of combat and contest would be wrangling and squabbling. We have "cample" as a verb in just this sense in Cumberland. Another would be that in which a bumptious little fellow is sometimes called a "cock-sparrow." The Norwegians have just this sense in their word <i>kimpill</i> , "a little champion—term of derision" (<i>Meidinger</i> .) CAPLING and CAMPLING may be diminutives in <i>ling</i> from CAPP and CAMP. Or they may be patronymics in <i>ing</i> from CAPPELL and CAMPELL.
CAPLING		
CAMPLING		
CAMPKIN		
CAMPLEMAN		
KEMPLEN		

There is another group of which I am not so certain, but of which I think the meaning is very probably one chosen or elected—a hero or prince.

CASE	}	The various names CASE, CHASE, CHEESE, CHOICE, and KISS may be from different forms of verbs signifying to choose, as the old Sax. <i>ciasan, ciesen, ciosan</i> , the Ang.-Sax. <i>cysan, ceosan</i> ; the Old Fries. <i>kiasa</i> ,
CHASE		
CHOICE		
CHEESE		
CHESSON		
CHESSALL		
CHESSMAN		
CHESMON		

CHISEL	}	Old Norse <i>kiosa</i> . This seems the probable etymon of the name of Cissa (Chissa), king of the South Saxons, who came over to Britain A.D. 477, according to the Ang.-Sax. chronicle. There was also a Cissa who succeeded Guthlac at the monastery of Croydon, A.D. 714. In Friesland, where, as will hereafter be observed, there is a remarkable two-fold coincidence between the common names of the people—our own names—and those of our early Saxon invaders—Tsjsisse, (Chisse) is a name in use at the present day. Cissa then might probably mean one chosen or elected ; and CHISMAN, CHISMON, and CHESSMAN may have the same meaning—a chosen or elected man. As we have also CHEESEMAN, it might be supposed that the others are corruptions of it. But the tendency of corruptions is almost invariably <i>towards</i> a meaning, and not away from it, and a name with such a good meaning as CHEESEMAN would hardly, I think, be corrupted into CHESSMAN, which has a very faint shadow of meaning—or into CHISMAN, which has (to modern ears) none at all. KISS, well known as also a German name since the Great Exhibition, may be from the same origin ; <i>ch</i> and <i>k</i>
KISS		
KISSELL		
KISSICK		

interchanging as in church and kirk. Then CHESSALL, CHISEL, KISSELL, and KISSICK would be diminutives formed in the regular manner. The names of places, Chesham, Chisholme, Chiswick, and Chichester, (in Ang.-Sax. *Cisseceaster*;) are derived from the name of Cissa. Perhaps some one of my readers may now be inclined to ask whether there is anything more than a mere coincidence in the slang expression by which a man is sometimes said to be "the cheese."

There is yet another group, with probably the same meaning, but from a different verb.

KERR	}	The Old Norse <i>kéra</i> , Old
KERRY		Friesic <i>kere</i> , Anglo-Saxon
KERRELL		<i>curan</i> , to elect, probably
CHEERE		give us the names KERR,
CHERRY*		KERRY, CHEERE, CHERRY,
CHERRILL		CURE. From the Old Norse
CURE		<i>koer</i> , elected, may come
CURRELL		CORE and CORY, the latter
CURRAN		the same as an Old Norse
CORE		name <i>Kóri</i> in the <i>Landna-</i>
CORY		<i>mabok</i> . The names KER-
CORRELL		LEY, CORLEY, CHURLEY,
CORRICK		may correspond with an
CORK?		Old Norse <i>korlegr</i> , Old
KERLEY		High Germ. <i>churlih</i> , distin-

CORLEY	}	guished, illustrious, fit to be elected. KERRELL, CHERRILL, CURRELL, CORRELL, CORRICK, perhaps CORK, are diminutives. CORMACK, CORBOULD, KERWIN or
CHURLEY		
CORMACK		
CORBOULD		
KERWIN		
CURWIN		

CURWIN are probably compounded with respectively *maki*, mate, *báld*, bold, and *win*, strife. Kormakr appears as an Old Norse name in the Landnamabok. But a Celtic origin has also been adduced for our name CORMACK. May not our word "to cheer," which is in want of an etymon, be derived from the above verb signifying to elect? The most ancient mode of electing kings and leaders was by acclamation; and hence the word, which at first might signify to elect by acclamation, might obtain the more general sense in which it is now used to express approbation.

CUTTS	}	This group is probably from Old Sax. <i>cuð</i> , <i>cud</i> —Ang.-Sax. <i>cuð</i> —Saterlandic, (a dialect of Frisian) <i>cut</i> , signifying known, famous. Hence the Saxon name Cutha, one known, renowned, famous.
CUTTING		
CUTTO		
COOTE?		
COUTTS?		This name is most common in the royal line of Wessex, where there are three named
CUTTER		
CUTHBERT		
CUTLACK		
CUDD		
CUDDAN		

Cutha, and six with various compounds. Hence our names CUDD, CUTTS, CUTTO, (an Old Sax. termination), CUTTING, (*ing*, son or descendant). COOTE and COUTTS may belong to this group; or they may be from Old Norse *kuti*, a dwarf, a surname in the *Ann. Isl.* Of compounds we have CUTHBERT, CUTLACK, (Cuthlac), CUTTER, (Cuthherd or Cuthra?) CUTTS is generally considered to be a contraction of CUTHBERT. But if a contraction at all, it might just as well be of Cuthwin or Cuthred, or any other compound of *cuth*. So far, however, from being a contraction, I hold it to be the most ancient name of all. There were Cuthas before there were Cuthberts.

Another group has also the meaning of illustrious, but derived from a different sense.

BEART	}	From the Ang.-Sax. <i>beort</i> ,
BIRT		<i>briht</i> , Old High Germ.
BURT		<i>bercht</i> , <i>preht</i> , Old Norse
BRIGHT		<i>biartr</i> , signifying bright in
BRIGHTING		the sense of illustrious, are
PERT?		formed a great number of
PURT?		ancient names. It occurs
ALBERT		most commonly in com-
ALBRECHT		pounds, but sometimes sing-
ALBRIGHT		ly, as in <i>Beort</i> , an Alder-
FILBERT		man, (<i>Ang.-Sax. Chron.</i>)

HIBBERT	}	and Berto, an Old High
SIBERT		Germ. name (<i>Pott.</i>) Hence
VIBERT		came our names BEART,
WHITBREAD		BIRT, BURT, BRIGHTING,

(*ing*, son or descendant) PERT and PURT may perhaps be High German forms of the same. Among the many compounds are ALBERT, FILBERT, HIBBERT, and VIBERT. As BRIGHT is the Latin *clarus*, so ALBERT is *præclarus*. FILBERT is the same as an Old High Germ. Philibert; I should think that it is from Old High Germ. *fil*, Mod. Germ. *viel*, "much, full." Hence FILBERT is "full-bright," an augmentative like "all-bright." HIBBERT is the same as an Ang.-Sax. Hygbert, Bishop of Litchfield, from *hyge*, mind, thought. Hence the same meaning as HUBERT, HUBBERT, Old Norse *hugr*, same as Ang.-Sax. *hyge*. SIBERT is the same as the Germ. Sigibert, contracted Sibert. VIBERT is the same as an Ang.-Sax. Uibert, (*Cod. Dip. Ang.-Sax.* No. 523.), from Ang.-Sax. *wi*, Old Norse *ve*, sanctity. Wibert occurs also in the Domesday of Yorkshire. We may add to the list WHITBREAD, probably a corruption of the Ang.-Sax. name Whitberht.

There is another, and an interesting group, in which the sense of heroism seems to lie, like the strength of Samson, in the hair.

HARDING	}	The Hardings—in Anglo-Saxon Heardingas, in Old Norse Haddingjar—were celebrated in ancient times as an illustrious and a heroic race. Grimm supposes them
CRUSE		
CRUSO		
LOCK		
LOCKER		
LOCKETT		

(*Deutsch. Myth.* p. 321), to have been an East-lying people of the Danes and Swedes. And their name may perhaps be derived from Hadding, who, according to Saxo, was one of the early founders of the Danish kingdom. The word is not to be connected with "hard" in the sense of brave, so common in Teutonic compounds, but according to Grimm is more probably derived from Old Norse *haddr*, a lock or curl, in the sense of "crinitus, capillatus, cincinnatus." It might perhaps refer to a particular way of twisting the hair up into a knot or curl, which seems to have been affected by some of the Gothic warriors or champions. But generally among the different Teutonic nations the wearing of the hair long or curled was considered a badge of the freeman or hero. In Anglo-Saxon *locc-bora* signified "a hair-bearer, a noble," and *locc-bore* "one entitled by her rank to wear long hair, a lady." (*Bosworth.*) The name HARDING then, though metaphorically signifying a hero, is derived directly from

some particular manner of wearing the hair. And it seems to be a name of Scandinavian origin, though in an Anglo-Saxon garb. Mr. Donaldson, (*Cambridge Essays*) observes that the late Lord Hardinge was descended from a Danish family settled near Derby. CRUSE and CRUSO (an old Germ. termination) are probably from a similar origin—Old Norse *krusa*, to curl, Dan. *kruus*, curled. It is remarkable that in the North of England we still have the word “cruse,” of which the etymological meaning is simply curled, in the sense of forward, bumptious. Kruse is both a Mod. Danish and German name. The names LOCK, LOCKIE, which in the previous chapter I have connected with the god Lok or Loki, might in some cases be from the same origin as the above. From the Ang.-Sax. *locc*, a lock, would be formed regularly *locca*, one having locks, similar to *loccbora* above. LOCKIE might correspond with the Germ. *lockig*, and LOCKETT with the Dan. *lokke*, both signifying curled. But it might be in these two cases without any of the heroic sense noted in the previous words. Again, the sense of curling or frizzling the hair diverges into another meaning, that of alluring, seducing. Hence the Germ. *locken*, Dan. *lokke*, and Dutch *lokken*, all mean both to curl and

also to beguile, seduce. And the Old Norse *loki*, Dan. and Dutch *lokker* signify a seducer—the Germ. *locker*, licentious. This, then, might be the origin of the names LOCKIE and LOCKER; and though it is the etymon which I have suggested for the god Loki, the name LOCKIE might be derived, without reference to him, directly from *loki*, a seducer. As there is then uncertainty about these last names, I will only observe that LOCK seems, from its patronymic LOCKING, to be carried back to Anglo-Saxon times; and that we find the name Locar in a charter of Edward, (*Cod. Dip. Ang.-Sax. No. 819.*)

In the names compounded with *As* and *Os*, the sense is something more than that of hero, and rather corresponding to *semideus*. The term *As* is applied to the gods themselves; thus Thor is called Asa-Thor; Brag, Asa-Brag; while Odin, the father of the gods, is called by pre-eminence *the As*. It is probable that in the first instance the name was strictly confined to those who claimed to be descendants of Odin, though afterwards it might come to be more generally assumed. All the founders of the Anglo-Saxon kingdoms claimed a descent from Odin, but it was only in the Northumbrian branch that this name was com-

mon. Mr. Kemble (*Names, Surnames, and Nic-names of the Anglo-Saxons*) observes, "This word is nearly peculiar to the royal (godborn) race of Northumberland, and occurs rarely in the south of England; and when it does it is rather of Jutish or Angle than Saxon character." We have still a number of names formed with this compound.

HOSE ?

HOSEY ?

HOSACK ?

OSWIN

OSWALD

OSGOOD

OSMAN

OSMOND

OSBORN

OSBALDESTON

ASS ?

HASS ?

ASHKETTLE

ASHMAN

ASMAN

ASPERN

ASHBOLT

ASCALL

HASKELL

ASLOCK

Os is the Ang.-Sax., and
As the Scandinavian form.

Both occur singly, as in *Osa*, a bishop of Selsey, and *Asi*, *Asa*, respectively male and female names in the *Land-namabok*. *Asa* also occurs in the *Domesday of Yorkshire*. Hence perhaps come our names *HOSE*, *HOSEY*, *HASS*, *ASS*. The last name is given by *Lower*: it might be also from Old Norse *assa*, an eagle, if indeed not from the donkey. *HOSE*, *HOSEY* is also doubtful, as there is both a Germ. and Dan. name *Hose*, and all three may be derived from *hose*, stockings. *As* is sometimes

HASLUCK } changed into *ash*, so that
HASLIP ? } OSMAN, ASMAN, and ASH-
HASKER } MAN—OSBALD in the local
name OSBALDESTON and ASHBOLT, (*báld*, bold,) may respectively correspond. So also ASHKETTLE for Dan. Asketill, Ang.-Sax. Oscytel. And ASHMORE, perhaps the same as the Osmær in the royal line of Northumberland. ASCALL and HASKELL are the Old Norse Askell. This Grimm thinks a contraction of Asketill, but Finn Magnusen thinks that it is compounded with *kall*, man or servant. ASLOCK and HASLUCK are the Ang.-Sax. Oslac (royal line of Northumberland), Old Norse Aslacr, probably from *lác*, offering, sacrifice. HASKER is probably the Old Norse Asgeir, (*geir*, a spear.) And HASLIP may be the Old Norse Asleif, Ang.-Sax. Oslaf, from Old Norse *leifr*, offering, sacrifice. OSBORN, ASPERNE, ASHKETTLE may be more directly connected with Northern mythology than the others (*see page 42*).

With the Ang.-Sax. *Os*, Old Norse *As* corresponds the Gothic *Ans*. Hence the Ang.-Sax. name Osa would correspond with a Gothic Ansa, and from this we get as a diminutive the Gothic name Ansila. Pott has an Old High German name Anso, and Meidinger gives

Ansbert, Ansbold, Ansbrand, Answald, corresponding with the Ang.-Sax. Osbert, Osbold, Osbrand, Oswald. But he mistakes the meaning of both, and does not perceive the connection. According to Jornandes the ancient chiefs of the Goths bore the name of *Ansen*, in which we see the same claim to a divine lineage as in the *Os* and *As* of the Anglo-Saxons and Northmen. Our names ANNS and ANSELL may correspond with the Gothic Anso and Ansila, in which case ANNS would not be, as is the case with most such names, a mere euphonic pluralism of ANNE. Or ANSELL may be from Anselm, the name of an archbishop of Canterbury in the time of William 2nd. But still it would be of Gothic origin—the Old High German name Anshelm—come to us probably through the French. We have also the names HANSELL, which may be the same as ANSELL; HANSLIP, corresponding with HASLIP; and HANSARD, compounded with *heard*, hard. But there is also a Goth. word *hans*, signifying companion, from which they might be derived. Hence the name of the Hanse, or associated, towns.

It is to be remarked that in the poetic legends of various countries we frequently find something uncommon or supernatural attaching

to the birth or to the rearing of the hero. Sometimes he is the offspring of a mortal and a divinity ; sometimes of a mortal and one of the nobler animals, as the bear or the wolf ; more frequently he is only reared or suckled by one or other of these animals. Grimm has remarked (*Deutsch. Myth.* pp. 361), that something of the heroic character frequently attaches to one not born in the natural manner, but cut untimely from his mother's womb. Such, among many other instances, was the Scottish Macduff.

Macbeth—I bear a charmed life, which must not yield
To one of woman born—

Macduff—Despair thy charm ;
And let the angel whom thou still hast served
Tell thee—Macduff was from his mother's womb
Untimely ripped —

Macbeth—Accursed be the tongue that tells me so.
* * * * I'll not fight with thee.

The title of *ungeborne*, unborn, is given to several of the heroes of German romance, and the corresponding one of *óborni* or *óborinn*, (*o* negative, and *borinn*, born) occurs in some of the Scandinavian Eddas. This I suppose to be the origin of our name OBORN.

We now come to names derived from the historical or mytho-historical founders of nations and tribes. It will not be my object to

attempt to define the bounds between the mythic and the historical, for it is sufficient for my purpose that such personages were believed in. I have already observed, p. 19, that the name MANN might fairly be included in the present chapter, from the probability of its reference to the Mannus whom Tacitus mentions as celebrated by the Germans as the founder of their nation. "*Celebrant carminibus antiquis, quod unum apud illos memoriæ et annalium genus est, Tuisconem deum terra editum, &c.*" We have then—first the god Tuisco, who was the son of Earth—then Mannus, who had three sons, Ingo, Isco, and Hermino, from whom sprung the three great tribes of Ingævones, Iscaevones, and Herminones, into which Germany was divided.

ING
INDGE
HINGE ?
INKSON
INGOLD
INGLE
INGRAM
INGAMMELS
INGOLDBY
INGLEBY
INGHAM
INKPEN

Ingo then was the founder of the Ingævones, whom Tacitus describes as "*proximi oceano,*" and who correspond generally with the Saxons of the coast. The name Ingo, in Ang.-Sax. Ing, in Old High Germ. Inc, signifies son, offspring, and enters as a prefix into the composition of a great number of Teutonic names. As

a postfix, it forms a patronymic—thus Dunning, son of Dunn—but this has nothing to do with the present group. Inge occurs by itself as an Old High Germ. name (*Meidinger*), and as the name, apparently of a Swede, in Saxo. Ingi was the name of a king of Norway, and Inge is found in the Anglo-Saxon poem of Beowulf, where Mr. Thorpe, though as it seems to me unnecessarily, thinks it “a corruption of some proper name.” With these names I connect our ING, INDGE, perhaps HINGE. INGOLD is the Old Norse Ingialldr, Ang.-Sax. Ingold or Ingeld. And INGLE—though it might be a corruption either of Ingold or of Ingulf (*ulf*, a wolf)—is more probably a diminutive of Ing. INGRAM is the same as the Old Germ. names Inguram, Ingram, from *ram*, strong. INGAMMELS is compounded with Old Norse *gamall*, Ang.-Sax. *gamol*, old. INGOLDBY, INGLEBY, are local, from *by*, a village, and INGHAM from *ham*, home. INKSÓN and INKPEN have an apparently High Germ. form, but it is probably nothing more than a phonetic change. INKPEN is from the place of that name in Berks., which in Ang.-Sax was Ingepenne, from *pen*, a pen for sheep, and (as I think) the above proper name. It is worthy of note that we have another name INGPEN, probably derived

from the same place before the corruption. The Ingævones correspond generally with the Saxons in the wider sense, but Mr. Donaldson (*Cambridge Essays*) has an argument endeavouring to connect their name more particularly with the Angles, and through them, with the English. Hence ING, as a name, may be older than England.

With the Iscaevones, and their mythical founder Isc or Isco, is to be connected the name of Asc or Oisc, son of Hengist, and king of Kent, from whom the royal line of Kent were called Askings or Oiscings. This name is further to be connected with the name Askr, of the first man in Northern mythology, (*see page 74*). I have there remarked that some of our names of ASKE and ASH may be from this origin. But there are one or two compound names in which there is more certainty.

ASHER	}	ASHER is probably the
ASHWIN		same as Æschere, a name in
ASHFORTH		Beowulf, from <i>here</i> , an army.
ASHBURTON		ASHWIN and ASHFORTH cor-

respond with the Anglo-Saxon names Æscwin and Æscferth, the former a king of Wessex. The local name ASHBURTON is probably formed from Æscherht, the name, among others, of a bishop in the time of Athelstan.

ASKIN } From the Askings or
 Hoskings ? } Oiscings, descendants of
 Æsc, the king of Kent, may perhaps be derived
 our names ASKIN and HOSKINGS. Though the
 latter, from its correspondence with a German
 name Hoske, may be a different word—per-
 haps connected with Old Norse *hoskr*, illus-
 trious, brave. One of the settlements of the
 Askings seems to have been at Eashing in Sur-
 rey, which was in Ang.-Sax. Æscingas—"The
 Askings"—as the name of a community. Some
 other names of places are evidently, from their
 Anglo-Saxon forms, derived from Ask as a
 proper name, and not from the tree.

From the legendary founders of the kingdom
 of Denmark we have probably also a few
 names.

DANN	}	Saxo, on the authority of tradition, makes Dan, the son of Humbl, the founder of the kingdom and the name of Denmark. The tradition is of no other value than as a reason why the name might be assumed by other men in after times. Both names seem to have been in sub- sequent use, but Humbl or Humbli more com- monly. I think that our name DANN, which is ordinarily supposed to be a contraction of
DANSON		
DANBY		
DANSEY		
HUMBLE		

Daniel, may be from this origin, and that the probability is strengthened by the local names DANBY, (Dan's village), DANSEY, (Dan's island), and by the diminutive DANNETT. The name Humbl or Humbli is derived from Old Norse *humall*, the hop plant, but in what sense I am unable to say. Our name HUMBLE occurs chiefly in the old Danish districts of England. In Yorkshire there are several names of places compounded with it, and a correspondent of Notes and Queries suggests that these names may refer to the ancient culture of the hop in that county. I think, however, that they are more probably derived from Humble as a Danish proper name. It is a little curious that of four Humbles in the London Directory for 1857, one is an eminent hop-merchant.

An interesting group is the following :—

SHIELD	}	The Scyldings, (or Shield-
SKELDING		ings, as their name would
SCOLDING		be in English), but in Ang.-
SKOULDING		Saxon Scyldingas, in Old

Norse Skiöldungar, were an illustrious race, the descendants of Scyld or Skiöld, a name which, respectively in Ang.-Sax. and Old Norse signifies "shield." Most of the Danish traditions make their Skiöld the son of Odin, and first king of Denmark, after whom the Danes

were called Skiöldungar. But the Anglo-Saxon genealogies make their Scyld an *ancestor* of Woden. Beowulf, the hero of the most ancient heroic poem in the Teutonic language, was the son of Scyld, and hence *the* Scylding by preeminence, though all his people are called Scyldings. Our name SHIELD corresponds with the Ang.-Sax. Scyld or Sceld—SKELDING with Ang.-Sax. Scylding or Scelding—and SCOLDING, SKOULDING, (a Sussex name,) with Old Norse Skiöldung. What an illustrious lineage could they but trace it!

SHEAF	}	According to the Anglo-Saxon table of Woden's ancestry, Sceaf or Sceaaf was the father of Scyld, and Tætwa (Tait), the son of Beowulf. The genealogy of the Scyldings then runs thus :—
TAIT		

Sceaf
Scyld
Beowulf
Tætwa
⋮
WODEN

The name Sceaf or Sceaaf signifies "sheaf," and the legend, as related in the Anglo-Saxon chronicles is that, as an infant and asleep, he was brought by the waves in a small boat, with a sheaf of corn at his head, to an island

of Germany called Scani or Skandza. The inhabitants, struck by the apparently miraculous nature of the circumstances, adopted him, gave him the name of Sceƿ, and eventually making him their king, he reigned in the town which "was then called Slaswic, but now Haithebi"—the locality marking the legend as probably an Angle one. Very poetically in the poem of Beowulf (though the legend is by mistake transferred to his son Scyld), he is represented, at the close of his long and prosperous reign, as placed by his last command in a ship, surrounded by the arms and ornaments of a king, and again committed to the waves which had laid him as an infant on the shore. The story is so poetical, both in sentiment and expression, that I may be excused in quoting a part of it from the translation of Mr. Thorpe, again remarking that Sceƿ, and not Scyld, should have been the hero.

"Scyld then departed
at his fated time,
the much strenuous, to go
into *the* Lord's keeping.
They him then bore away
to *the* sea-shore,
his dear companions,
as he had himself enjoined.

* * * *

There at the hithe stood
the ring-prowed ship
 icy and eager to depart,
the prince's vehicle.
They laid then
the beloved chief,
the dispenser of rings,
 in *the* ship's bosom,
the great *one* by the mast :
 there were treasures many
 from far ways
 ornaments brought.
 I have not heard of *a* comelier
 keel adorned
 with war-weapons
 and martial weeds.

* * * *

Men cannot
 say for sooth,
 counsellors' in hall
 heroes under heaven,
 who that lading received."

Does not this warrior's funeral, in the oldest heroic poem of our language, remind us somewhat in its tone of Tennyson's ode on the funeral of Wellington ?

The son of Beowulf was called Tætwa. This is the Old Norse Teitr of after times, the Ang-Sax. Tata, Eng. TAIT. The name is introduced here on account of its connection with the myth, but its meaning will be more fully discussed in another place.

That Odin or Wodin was a real personage—deified on account of his successes, and perhaps on account of the superior civilization which he introduced—there is a reasonable probability. But whether the account of any of his ancestors, even to their very names, can have any particle of authenticity attached to it, is exceedingly doubtful. Still we cannot say that some of our names, such as SHIELD, SKELDING, SCOLDING, SHEAF, TAIT—connected with the most ancient heroic myths, and handed down from generation to generation—may not be older even than the Odinic worship, the latest form of paganism among our ancestors.

SHELF	}	The Scilfings (Scylfingas)
SHELVER		are a Scandinavian tribe—
SHELDON		Mr. Thorpe thinks Swedes
SHELLEY		—also referred to in Beowulf.

Their name must be derived from a hero Scelf or Scylf (*Grimm's Deutsch. Myth.* p. 343.) In the Fornald. Sög. the father of the Norse Skiöld is called Skelfir, here taking the place of Scef. Scelf, Scylf is from Old Norse *skelfa*, to strike with fear, and Skelfir is one inspiring fear. Shelley in Suffolk (in Ang.-Sax. Scelfleáh) and Shelton in Beds. (in Ang.-Sax. Scelfdún) are probably formed from the name Scelf. Hence as local names come SHELLEY and SHELDON.

It will have been seen, from many of the foregoing names, that an illustrious ruler, or the founder of a kingdom, frequently gave his name, as a title of honour, to the people over whom he presided. In a more restricted sense, among the Anglo-Saxons and other Teutonic races, there was a sort of nobility arising from connection with a distinguished ancestor. The whole of the descendants of such a man frequently took his name, with the addition of *ing*, "descendant of," not as their own individual name, but as a clan name. Hence names ending in *ing* have various senses. Sometimes it is a mere patronymic—Dunning, son of Dunn. Sometimes it is the badge of a family or clan—Billing, one of that family, a Billing. Sometimes it has the wider sense of nationality—Scolding, one of the people or subjects of Skiold.

WOOF	}	From the name of Uffa or
UFFELL		Wuffa, king of East Anglia,
UFFINDEL		his posterity were called

Uffings (Uffingas). We have a trace of them in names of places, as Uffington, and in the local name UFFINDEL. WOOF may be from the name of Wuffa, and UFFELL may be a diminutive of Uffa. But WOOF may be a corruption of Wolf, and UFFELL may be a corruption of Ulfell, a diminutive from Ulf. (*See next chapter.*)

ICKE	}	In the life of St. Guthlac mention is made of a Mercian nobleman who is said to have been "of the oldest race, and the noblest that was named Iclingas."
ICKELLS		
HICK		
HICKLING		

In the genealogy of the Mercian kings there is an Icil, who most probably was the founder of the Iclings. I take the name to be from the same origin as ECCLES, (*see page 50.*) The name ICKELLS is still found in Lincolnshire and Cambridgeshire. And we have also HICKLING, which I take to be the same as Icling. But ancient as is the name of ICKELLS, ICKE must be older still, for ICKELLS is the diminutive of it.

WATLING	}	An illustrious race must have been the Watlings, who gave the name to the Watling-street, the great ancient road leading from Dover by London to Cardigan, and of which Watling-street in the City still forms a part. It was called in Anglo-Saxon <i>Wætlinga stræt</i> —the street or road of the Watlings. Not that they had anything to do with making it, for it was a Roman road; but still in some manner this great work was associated by their contemporaries with the
WATLEY		
WADDLE		
WATT		
WATTS		
WADE		
WADDILOVE		

Watlings. The milky way too is called by Chaucer the Watling-street.

"Lo there! (quod he), cast up thine eye,
See yonder, lo the galaxie!
The whiche men clepe the milky way,
For it is white, and some parfay,
Ycallin it han Watlingestrete."

House of Fame.

Who were then this illustrious race who thus gave the name to a road on earth, and a way in heaven? Florence of Worcester tells us that they were the sons of a king Weatla, and states, but assuredly erroneously, that they were the makers of the road. We have therefore now to deal with the name Weatla or Watla: this is probably a diminutive of Wat or Wata, as Attila of Atta, (*Grimm's Deutsch. Gramm.*, 3, 666.) There was a Uattus Rex, who signs some charters along with Nunna of Sussex, of whom he may have been a son. Thus by two steps back, from WATLING we come to WATT, and we have now to consider the origin of this latter name. I think that it is probably the same as WADD and WADE, and in that case the threesteps are—WATLING—WADDLE—WADD, WADE, or WATT. If it is, in all probability it is connected with the wide-spread myth of the wonderful smith Weland. The father of Weland was called in Ang.-Sax. Wada, in Old

Norse Vadi, in Old High Germ. Wato; identical with him, according to Grimm, is the Danish hero Wate in Gudrun. He was the son of the celebrated king Vilkinr (Wilkin), by a mer-wife, and was a hero of gigantic size. In the Anglo-Saxon poem called the Scôp or Glee-mans Tale we are told that "Wada ruled over the Helsings, a Scandinavian tribe of whom memorials are to be found in Helsingor" (Elsinore), Helsingfors in Finland, and in one place in England—Helsington in Cumberland. Some traces of him are to be found in our early English poets; Chaucer celebrates Wade's boat called Guingelot. As to the meaning of his name Grimm says, "I think that it is derived from his having, like another Christopher, with his son upon his shoulders, *waded* over the nine-ell-deep Groenasund, between Seeland, Falster, and Moen." Not a bad etymon for the name of Watt, who, a giant like his prototype, has made a way over wider gulphs. If, however, WATT is to be separated from WADE and WADD, the most probable etymon would be Ang.-Sax. *hwæt*, Old Norse *hvatr*, sharp, keen, quick. WATTS is probably a vulgar pluralism of WATT—we frequently observe this tendency to pluralize names among the illiterate at the present day. Still it may be a

question whether it is in all cases of modern—or even of English growth. For we find the same tendency among the Frisians of the present day—thus they have a name Watse corresponding with the name in question, WATTS. The last name WADDILOVE is compounded with Ang.-Sax. *leof*, friend.

We have several names derived from the ancient families or clans who colonized England. Of some of them we know nothing more than what is to be inferred from the names of places. This is an element of investigation introduced by Mr. Kemble (*Saxons in England*) and amounts to this. Several names of places, as Halling in Kent, Patching in Surrey, Cooling in Kent, are in Anglo-Saxon a nominative plural—Hællingas, Peaccingas, and Culingas, signifying respectively “the Hallings,” “the Packings,” “the Coolings.” These then are names of communities, being, as Mr. Latham observes, “political or social rather than geographical terms.” Again—other names of places, as Bucingaham, Byrlingaham, Collingaburne, Billingabyrig, Beadingaham, contain a genitive plural, and signify respectively “the home of the Buckings”—“the home of the Burlings”—“the burn (brook) of the Collings”—“the borough of the Billings”—

“the home of the Beadings.” These names of places then inform us, if we had no other evidence, that there were families of Hallings, Packings, Coolings, Buckings, Burlings, Collings, Billings, and Beadings settled in Anglo-Saxon times in different parts of England. And we have still HALLING, PATCHING, COOLING, BURLING, COLLING, BILLING, among our family names. But we can go still further back, and produce the names HALL, PACK, COOLE, BUCK, BURLS, COLLA, BILL, and BEDE, corresponding with those of the founders of these families. It may not follow as a matter of course that there was anything noble or illustrious about these founders which induced their descendants to take their names; it may be in many cases nothing more than a family holding together. I propose therefore only to refer to two or three of these families which are in some way distinguished from the others.

BILLING	}	The Billings were a powerful and celebrated family in North Germany during the 10th and 11th centuries, and there is some trace of them a hundred years further back. (<i>Grimm's Deutsch. Myth.</i> p. 347.) We seem to have a still earlier trace of them in the Scôp or Bard's song, a curious
BILL		
BILLINGHAM		
BILLINGTON		

Anglo-Saxon poem, giving an account, by a wandering bard, of the various countries he had visited, where we are told that "Billing ruled the Werns," (the Verini), a people on the Elbe. There was also a noble family named Bille in Denmark. I have referred the origin of the name, p. 57, to a goddess in Northern mythology. It may be a question whether it might not also be derived, in some or in all cases, from the weapon called the bill, which the Saxons used with such terrible effect. Names taken from weapons were, as will be hereafter shown, anciently much in favour. The Billings seem, from the names of places, to have made considerable settlements in this country. From them is no doubt derived Billingsgate in London. But this is a genitive singular—not a genitive plural—*Billingsgát*, the street or road of the Billings, would become Billingsgate. So that unless we assume an *s* to have been added, it is the street or road of a man named Billing.

HARLING	}	The Herelingas (Harlings)
HARLE		

are another people mentioned as visited in the Scôp or Bard's song. Their locality was on the banks of the Rhine. "There is a castle of Alsatia called Brisach, from which all the adjacent country is called Brisach-gowe,

which is reported to have been anciently the fortress of those who were called Harlungi." (*Grimm's Held. Sag.*) We have also the name HARLE, which seems to be that from which the Harlings derive their name.

BANNING	}	Mention is made of this
BANN		

people in the Scôp or Bard's song, where we are told that "Becca ruled the Bannings." We know nothing more of them, but their name seems to indicate that they were a warlike race. The name of BANN, corresponding with that of their founder, is probably from Ang.-Sax. *bana*, a slayer. Mr. Latham, in a table of the distribution of these forms in *ing*, (*Ethnology of the British Islands*,) assigns the Bannings to Herts, Kent, Lincoln, and Salop. And he further observes that this name is found in Germany as well as England.

HOCKING	}	The Hokings are also
HOCKEY		
HOOK		
HOOKEY		

mentioned in the Scôp or Bard's song—"Hnæf ruled the Hokings." These seem to have been a Frisian people, and to have derived their name from a Hoce mentioned in the poem of Beowulf. Mr. Kemble observes, (*Archaeological Journal*) that Hoce is "a really mythical personage, probably the *heros eponymus* of the Frisian tribe, the founder of

the Hocings, and a progenitor of the imperial race of Charlemagne."

There are two other ancient families or clans, of whom we know nothing as to themselves, but who are interesting as having given the names to two of the greatest heroes of our age.

That there were Wellings we know from *Welingahām*, the Ang.-Sax, name of a place in Wilts. Though Wellington may be the town of a man named Welling, and not "the town of the Wellings." By two steps back from WELLINGTON we come to WEALE or WELLS, (the *s* being euphonic), and we have WELL(s), WELLING (son of Well), WELLINGTON (town of Welling.) The etymon of the name, (and not an inappropriate one), may be Ang.-Sax. *wela*, wealth, happiness, prosperity, Eng. "weal." *Wela* and *Welo* were Old Germ. names, 8th and 9th cent., and Först. refers to the above origin. We have also WELLOCK, a diminutive, and WELLMAN, Old Germ. *Weli-man*, 8th cent.

The Anglo-Saxon name of Washington in Sussex was *Wassingatūn*, the town of the Wassings, *i. e.*, sons or descendants of Wass. Thus by two steps back, from Washington we come to Wass, and still the name of WASS stands in the London Directory. But who was WASS? It is a little curious that the only two of that

name whom I have been able to meet with in Anglo-Saxon times, both occur in a charter of manumission, (*Cod. Dip. Ang.-Sax. No. 971*), to which one of them was a witness, and the other the father of a witness. Wasa and Wassing were Old Germ. names, and Grimm refers to *wasjan*, pollere, Ang.-Sax. *hwæs*, Old Norse *hvass*, keen, bold. Hence probably the name of the illustrious Gustavus Wasa, King of Sweden. Thus I have connected the name of WASHINGTON with a family, probably more or less distinguished, of Anglo-Saxon times—I have shown that one of that family, and the son of another, stood god-fathers to an ancient act of freedom—I have proposed a not unworthy etymon for the name—and I have suggested that it may be the same as that of another distinguished champion of his country's freedom.

We now come to names derived from the historical or legendary heroes of Teutonic times. These may not give us the *origin* of the names—but in some cases the earliest use—and in all cases a reason, on the principle of hero-worship, for their adoption. What if we have in the London Directory the names of Alaric, the Goth, and Attila, the Hun? I think that we have at all events the latter, and perhaps the former. This may be our name ALDRICH

or ALDRIDGE. The termination *ric*, which signifies powerful (Alaric or Alric "all-powerful") is softened into *rich*, as in GODRICH for the Ang.-Sax. Godric. Certainly ALDRICH might be from the prefix *ald*, old ; and my only reason for supposing otherwise is that I have never met with this compound in ancient names. Grimm (*Deutsch Gramm.* 2, 333) quotes an Old Frank or Lombard name Richoald, but thinks that in this case *ald* is a corruption of *wald*, powerful. However, this is nothing more than a negative argument, and in the absence of anything more positive, I can only say that ALDRICH *may* be the same as Alaric.

ATTLE	}	I think that ATTELE,
ATHELL		ATHELL, ATLEE, and ATLEY
ATLEE		are the same as Attila, the
ATLEY		renowned leader of the Huns.
ATTS		And in this group there is
ATTO		more certainty, because we
ATTEY		have the word along with

its correllatives. The fame of Attila was so wide-spread among the Teutonic nations, and his name so common in Teutonic myths, that the principle of hero-worship might alone be sufficient to account for its use. But it is in fact a Teutonic name, and Grimm has shewn

(*Deutsch. Gramm.* 3, 666), that it is a diminutive of Atta, which in Moes-Goth. signifies a father. With the Gothic Atta corresponds an Old Saxon Atto—(this name we find)—an Ang.-Sax. Atta—an Old High Germ. Atta (this name we find)—and an Old Norse Atti. And the corresponding diminutives are—Old Sax. Attilo or Atlo, Ang.-Sax. Attila or Atla, Old Norse Attili or Atli. Thus we find that in the Ang.-Sax. legends Attila is called Ætla, and in the Old Norse Atli. Further, there is an Ang.-Sax. bishop named Ætla in Flor. Wig., there are the Old High Germ. names Attila and Attil quoted by Meidinger, and there are several Northmen named Atli in the Landnamabok and elsewhere. We have then the names ATTO, ATTS, ATTEY, of which the first and last correspond with the Old Sax. Atto, and the Old Norse Atti, while ATTS, which has an euphonic s, might be any of the forms. And we have the names ATTLE and ATLEY, of which the latter corresponds with the Old Norse name Atli, and the former perhaps with the Ang.-Sax. Ætla—more obviously with the Old High Germ. Attil.

I have before alluded, page 109, to the myth of the wonderful smith Weland, and have connected our name WADE, and perhaps WATT,

with his father Wada or Vadi, who was so called, as Grimm supposes, from having *waded* over the Grœnasund. Of Weland himself,

WELAND } the Vulcan of the North,

WAYLAND } the Wayland Smith of Scott,

many traces are to be found in this country. There is a place in Berks called Waylands' smithy, which retains its name from Anglo-Saxon times. And our names WELAND and WAYLAND are, as I take it, derived from him. The etymon of the name Grimm thinks Old Norse *vél*, Ang.-Sax. *wíl*, Eng. "wile" in the sense of skill. We have the same sense in our word "craft" for manual work, and in the term "cunning" applied in Scripture to elaborate or skilful workmanship.

AYLE

AYLING

AYLWARD

EAGLE

EAGLING

EGLEY

EGLINTON

} The brother of Weland
was Aegel, in Old Norse
Egil. As Weland was
celebrated as a smith, so
was his brother as an ar-
cher, and precisely the same
legend is told of him as of

the Swiss Tell. Having been commanded by king Nidung to shoot an apple from the head of his son, and having taken two arrows from his quiver, the king demanded his reason for so doing, and received the same bold reply that

was given to the tyrant Gessler. The legend reappears in after times a little altered in the ballad of William of Cloudesle, who performed the same feat. Whether the legend of Aegel is the foundation of all the subsequent myths, or whether it is to be referred to a still more ancient source, we cannot say. As the names of places, Aylesworth in Northamptonshire, Aylesbury in Bucks, and Aylesford in Kent were respectively in Anglo-Saxon *Ægelswurð*, *Ægelesbyrig*, and *Æglesford*, it is probable that our names AYLE and AYLING are similarly derived from Aegel. And AYLWARD may be the Ang.-Sax. name *Ægelweard*. EAGLE, EAGLING, EGLEY, and EGLINTON may be from the Norse Egil. In some instances they may be from the name of the bird, or from the Norman name de l'Aigle (Roll of Battel Abbey). But wherever the patronymic *ing* occurs, it takes the name to Anglo-Saxon times.

WEDGE
WEDGWOOD
WEDGE-
BOROUGH
WIDGER
WODGER
WOODGER
WITTICH

The son of Weland was called in Anglo-Saxon Wudga, in Old Norse Vidga, and as well as his father, is the hero of many German and Scandinavian myths. He is referred to in the Scôp or

Bard's song under the name of Wudga, and in an unpublished Low German poem referred to by Grimm—under the name of Wedege. Hence may come our names WEDGE, WIDGER, WODGER, WOODGER, and the local WEDGEWOOD and WEDGEBOROUGH. In the German Book of Heroes he is called Wittich, being from a High German form. The name, according to Grimm, signifies *silvicola*, being derived, in its respective forms, from Old Norse *vidr*, Ang.-Sax. *wudu*, Old High Germ. *witu*, a wood.

There are several other names which are to be found in the German cycle of romances, and in the corresponding Scandinavian Sagas.

GUNNER	}	These are respectively the Gunner of the Norse Vol-sungasaga, and the Gunter or Gunther of the German Nibelungen Lied.
GUNTER		
GUNTHER		

The latter is represented as a king of Burgundy. The etymon of the name is *gunn*, war, battle.

HAGAN	}	Hagan and Hildebrand were two other heroes of the Nibelungen Lied.
HAGON		
HILDEBRAND		

The former, according to Lachmann (*Kritik der sage von den Nibelungen*), is "more than heroic." His name, according to Grimm, signifies *spinosus*, thorny. Hildebrand is proba-

bly "battle-sword," from Ang.-Sax. *hild*, battle, and *brand*, a sword, Eng. "brand."

RODGER	}	RODGER is the same name as the Rudiger of the Nibelungen Lied, and the Hroðgar of Beowulf. The latter was of the race of the Scyldings, and king of the Danes. The name signifies "spear-red," from Ang.-Sax. <i>rud</i> , Old Norse <i>raudr</i> , red, and <i>gár</i> , <i>geir</i> , a spear. Hence RODGER and GARROD, (p. 71), are the same name inverted. The very busi- ness-like name of LEDGER may not improbably be a corruption of Ludegar, the name of a warlike king of the Saxons in the Nibelungen Lied, and derived from <i>leód</i> , people, and <i>gár</i> , a spear. It occurs in some names of places in Anglo-Saxon charters, as Ludegárstún, and Lutegáres hale, the latter of which Mr. Kemble thinks may be Ludgershall in Wilts.
ROGER		
LEDGER ?		

RAYNER	}	This is the same name as that of the famous Northern sea-king Ragnar Lodbrok, who ravaged Eng- land in the ninth century, and being taken prisoner by Ella, king of Northumberland, was, as the legend goes, stung to death in a dungeon filled with serpents. His romantic adventures and remarkable death are the subject of the famous lay called the Lodbrokar-quida. But
REYNER		

his whole story is so much mixed up with fiction as to make it very difficult to extract and to reconcile the historic facts.

It may be a question whether the surnames of illustrious men may not sometimes, on the principle of hero-worship, have been adopted by other men in after times as surnames, or even in some cases as baptismal names. We have a few names which correspond with the surnames borne by distinguished personages long before the time when surnames became hereditary.

IRONSIDE	}	Ironsides was the surname both of our own Edmund, and of Björn, a king of Sweden. Barfot was the surname of Magnus, king of Norway, who acquired it from having adopted the kilt when in Scotland. Lightfoot was the surname given, on account of his swiftness, to one of the companions of the Saxon hero Hereward. Ragnar Lodbrok, the celebrated northern sea-king, derived his surname, signifying "shaggy-breeches," from the nether garments which he wore, made of the skins of wild beasts. Barnakarl or Barnakal was a surname, or a nickname, given to a celebrated Norwegian pirate, named Olver, who, setting his face
BARFOOT		
LIGHTFOOT		
LUDBROCK		
BARNACLE		

against the then fashionable amusement of tossing children on spears, was christened by his companions, to show their sense of his odd scruples, Barnakarl, "baby's old man." One of the names in the above list, LUDBROK, may perhaps be local, the same as LUDBROOK. Another, BARFOOT, may be "Bear-foot."—(*See next chapter.*)

And, now, I have in this chapter more particularly, endeavoured to vindicate the nobility of many of our English names. And I have shown that some which we are not wont to consider as of much account were names of honour long before the Norman time. As a general rule it is not among our noble families that we find our most ancient names. Various causes have contributed to produce this result. The system of compound names which sprung up more peculiarly Anglo-Saxon was, according to my theory, somewhat of a matter of fashion, and did not pervade the mass of the people, who still held mainly to those old and simple names which they brought over with them. Hence it is among them that we have probably had preserved through the Anglo-Saxon times those names which recal the common heroes of the Teutonic epos, and not among the nobler classes, who invented, so to speak,

a new system of nomenclature for themselves. Again, many noble families have taken their names from their estates, while the mass of the people had no such temptation to change. Still, there are some of our noble families who can show names dating far beyond the conquest—of these I will refer to one.

HOWARD	}	The name of Howard is derived, by Spelman, from <i>hof-ward</i> , the keeper of a palace—by Verstegan from <i>hold-ward</i> , the keeper of a fortress—by Camden from <i>hoch-ward</i> , the high keeper. Of these three derivations Verstegan's is etymologically objectionable. To Spelman's there is no particular objection on the score of etymology, but as a matter of fact there is no trace of such a form in the earliest use of the name. Camden in my opinion has given the right meaning of the name, though not in the right form. I am inclined to the opinion that both the family and the name are to be traced to a Scandinavian origin. Hávardr was not uncommon as an old Scandinavian name, being borne, among others, by a king of Norway. One of the heroes of the Nibelungen Lied was a Hawart, described as a king of Denmark. The etymon of this name is Old Norse <i>hár</i> , (in composition <i>há</i>) high ;
HAWARD		
HAYWARD		

and the meaning is "the high or exalted guardian." In Anglo-Saxon use I have not met with the name before the time of Æthelred, one of whose charters is signed by a Hawerd dux. Now, at this period, as Mr. Kemble has remarked, many Scandinavian names had become naturalized in England, and in the very same charter there are three others, Scule, Guðrum, and Syeweard, (Siward) which are more probably Danish. The name occurs again in the Domesday of Yorkshire, still in the form of Haward. In Old Norse the accented *á* has the sound of *oa* in broad, so that Hávardr would be as nearly as may be Howard. But as *a* and *o* interchange in Anglo-Saxon, so the accented *á* and the simple *a* appear to interchange in Old Norse. So that HOWARD, HAWARD, and HAYWARD may all be the same name. There is a Hayward among the list of the Conqueror's followers in the Roll of Battel Abbey, and Mr. Lower remarks upon this apparently English name. But it seems to me only reasonable to expect that some of the Northmen who settled in Normandy would retain their original names. There are still, as I have elsewhere observed, a few Scandinavian names to be traced in that province—the only wonder to my mind is that

there are not more. Indeed there is a French name Houard which may very probably be the same as our Howard, and from the same Northern origin. And there are some other evidently Scandinavian names in the same document, as Hasting, Haulley (Halli), Hamound (Hamund), Sieward, Torell (Thorold), Wivell (Vifill). Certainly there are also a few others not Norman, nor yet Scandinavian, but rather German, for which we should have to account otherwise. It might be the case that there was a certain mixture of German adventurers among the roving bands who first plundered, and afterwards settled in Normandy. Upon the whole then there may be a foundation of strict truth for Lord Dufferin's remark in a lecture on the Northmen, that "some sturdy Haavard, the proprietor of a sixty-acre farm, but sprung from that stock the nobility of whose blood has become proverbial, may be successfully opposing a trifling tax at Drontheim, while an illustrious kinsman of his house is the representative of England's majesty at Dublin."

There is yet another name which I have reserved as a worthy conclusion to this chapter. Very famous in early English history was the Danish hero Havelok, of whom some traces are

still to be found in the local traditions of Lincolnshire. There is a street in Grimsby called Havelok Street ; and a correspondent of Notes and Queries quotes from the "History of Lincolnshire" a statement that a stone, said to have been brought by the Danes out of their own country, and known as "Haveloc's stone" formed a landmark between Grimsby and the parish of Wellow. That the Danes would take the trouble of bringing a stone out of their own country is not very probable—but it is possible. The stone in question may have been a bauta or memorial stone ; and some Northman, from a motive of superstition or of pious friendship, might wish to consecrate the shores of his new home with the memorial of a revered ancestor. But the stone was called "Haveloc's stone," and it might be more probably a memorial of Havelok himself. The practice of erecting memorial stones to departed heroes was enjoined by Odin as a sacred duty, and prevailed generally throughout the Scandinavian North. Many names of places in the districts settled by the Northmen, such as Balderstone, Otterstone, Hilderstone, Ravenstonedale, seem still to mark the sites of such memorial stones. Havelok was not a common Danish, as it is not a common English name. I have not met with

it in Old Norse documents, but I should assume its Scandinavian form to be *Hafleik*, from *haf*, the sea, and *leika*, Ang.-Sax. *lacan*, to sport. War being the game of heroes, the termination *leik*, in Ang.-Sax. *lak*, is frequently coupled with a prefix of that meaning. But there was another pastime in which the Northmen pre-eminently rejoiced. To them the sea was "a delight," and there were bold vikings who could make the boast that they had "never slept under the shelter of a roof, or drained the horn at a cottage fire." Thus, then, the name *Havelok*, "sea-sport," would be a name than which we could find no more appropriate for one of the wild sea rovers.

And among the many brave men raised up in our time of great need, let us acknowledge with thankfulness and pride the dauntless valour of the old Danish hero, tempered by a christian spirit, in our own gallant HAVELOCK.

CHAPTER V.

NAMES TAKEN FROM ANIMALS.

NAMES taken from animals form a very numerous and important list—many of them being of the highest Teutonic antiquity. Several of them are also closely connected with Northern mythology, for as certain animals were consecrated to certain deities, so we find that these are the animals which were most in favor for the names of men. Thus the wolf was sacred to Odin, the bear to Thor, and the boar to Frey. And the names of these three animals, consecrated respectively to the three principal Northern deities, were among the most honourable and the most common names of men. Indeed Björn, signifying a bear, was one of Thor's own names, and I am very much inclined to think that we have here some vestiges of an older worship, superseded by, and incorporated with the more recent Odinic faith. Throughout the whole of Northern Europe we have traces of a sort of superstitious respect paid to

this animal, which, according to a Swedish proverb, has twelve men's understanding and six men's strength.* Hence one of the heroes of Northern romance, fabled to have been the offspring of a woman and a bear, is described as surpassing other men in wisdom, as well as strength. Can this be the origin of our name BARWISE—i. e., "bear-wise"—Ang.-Sax. *bar*, a bear? At the present day the Norwegian peasant considers it lucky to meet a bear or a wolf—unlucky to meet a hare.

So numerous a following has the king of the Northern forests, that I am obliged to divide his adherents into detachments. And into the three groups of BARR, BASS, and BURN may also enter three other roots—the Goth. *bar*, a man—Old Fries. *bas*, lord, master, Ang.-Sax. *beorn*, chief, hero, man. It will be seen that there is a close connection in the roots between the words signifying "bear" and "man."

* Horrebow, in his natural history of Iceland, gives an account of the bear in which the Icelandic estimate of his mental capacity seems by no means in keeping with the Swedish. If a man, according to his story, is attacked by one of these animals, he has nothing to do but to throw him something to amuse him till he can get out of the way. Nothing is better for this purpose than a glove, "for he will not stir till he has turned every finger of it inside out, and as they are not very dexterous with their paws, this takes up some time, and in the meanwhile the person makes off!"

With the Ang.-Sax. *bar*, a bear, correspond
BARR, BARRY, BARROW, BARING, BARRINGER,

BARR	}	(ing or inger, son, descendant). BARRELL, BARRICK, BARRETT, BARLET, BARLING, are five different forms of diminutives. (Or BARRICK might be compounded with <i>ric</i> , rule, dominion.) BEER compounds with the Ang.-Sax. and Old Norse <i>bera</i> , Old High Germ. <i>bero</i> , Dutch <i>beer</i> . This is still the common pronunciation of the word in the northern counties. BERRELL and BERRIDGE, as diminutives,
BARRY		
BARROW		
BARING		
BARRINGER		
BARRELL		
BARRICK		
BARRETT		
BARLET		
BARLING		
BEAR		
BEER		
BERRINGER		
BERRELL		
BERRIDGE		

correspond with BARRELL and BARRICK. Old German names corresponding are Bero, Berico, and Berila. According to Förstemann the first record of the name Bero is in the 6th century, but there is no doubt that it is much older. Mod. Germ. names corresponding are Bahr, Bar, Baring, Beer, Bering, Berling, and Bäricke.

PARR	}	From the Old High Germ. <i>par</i> and <i>pero</i> , corresponding with the Ang.-Sax. <i>bar</i> and <i>bera</i> , may come the names
PARRY		
PARSON		
PARRETT		

PARROT

PARRELL

PARROCK

PEERS

PEARSON

PERRING

PERRY

PERKO

PERKS

PERKINS

in this group. But they correspond so closely with the preceding group that I am inclined to attribute them merely to the phonetic interchange of *b* and *p*. Thus BARR, BARRY, BARSON, correspond with PARR, PARRY, PARSON—BARRETT, BARROCK, BARRELL, with

PARRETT, PARROCK, PARRELL. PARSON is usually derived from parson, a clergyman—this might be the case, for the Old Friesic has *persona*, signifying both person and parson, whence, and not directly from the Latin, our word is most probably derived. But on the whole I think that Parson is merely “son of Parr.” PERKO, PERKS, and PERKINS are two forms of diminutives—the first an Old High German, or it might be an Old Saxon termination. We find Peer as a German name of the 16th century, in Mameranus.

BASS

BASSETT

BASSIL

BASEKE

BASBY

BASSAM

The Old Norse has *bassi*, *bessi*, *bersi*, *bangi*, *bangsi* all signifying a bear. *Bassi* and *bessi* are contractions of *barsi* and *bersi*, which seem to be diminutives of

BASHAM	}	<i>bara</i> and <i>bera</i> , as <i>bangsi</i> of <i>bangi</i> . Hence come our names BASS, BESSY, BANGS. (But we must also take into account the Old Fries. <i>bas</i> , Dutch <i>baas</i> . (See last page.) We find Bass as an Ang.-Sax. name (<i>Ang.-</i> <i>Sax. Chron.</i>), Bassason as a Scandinavian name (<i>Ann. Isl.</i>), and Baso as an old Germ. name (<i>Pott.</i>) BREEZE, which corresponds with Bresi, the name of a Northman in the Landnamabok, is I think by meta- thesis for Bersi. BASSETT, BASSIL, BASEKE are diminutives. And BASBY, BASSAM, BASHAM, BASTEN, BASTABLE are local, from <i>by</i> , a village, <i>ham</i> , home, <i>ton</i> , town, and <i>stapel</i> , market. BASSINGTHWAIGHTE, notwith- standing all the useless letters that are crammed into it, seems to me to show the origin of the name of Bassenthwaite water in Cumberland. It is usually derived from <i>bassen</i> , as an old plural of <i>bass</i> —a fish of that name being found in it. But this is impossible, as "thwaite" signifies a piece of land cleared in a forest, and it must be derived from Bassing as a proper name. I adduce this as one of the instances in which names of persons serve to explain
BASTEN		
BASTABLE		
BASING-		
THWAIGHTE		
BESSY		
BREEZE		
BANGS		

names of places. Basse and Bang are mod. Germ. names, and Bang also a mod. Danish.

BYRNE	}	The Old Norse has <i>björn</i> ,
BORN		a bear (connected is Ang.-
BURN		Sax. <i>beorn</i> , a chief, hero)
BURNS		and the Old High Germ.
BURNETT		has <i>birn</i> , a she-bear. Hence
BIRNEY		probably our names BYRNE,
BURNEY		BORN, BURNS. The Old
BERN		Norse has also <i>birna</i> , a she-

bear, whence may be our names BIRNEY, BURNEY. Björn was one of the most common of Scandinavian names, and Beorn was also an Anglo-Saxon name, while Birna occurs as a female name in the Landnamabok.

And now if we examine the above lists we shall see how distinguished a train has the king of the Northern forests. We shall find an eminent architect, an illustrious poet, as also a poetess, a profound scholar, a distinguished bishop, a celebrated navigator, a well-known authoress, a better known capitalist—and a brewer best known of all. Best known of all—for though poetry has a wide acceptance bitter beer has a wider still! Odd, too—(or some might say not odd at all)—that BASS and BEER—to say nothing of BREWIN—should both be from the same origin.

We find also the following compound names :

BERNHARD	}	I have before mentioned, p. 42, that THORBURN and OSBURN may refer directly to the sacred bear by which Thor was accompanied. This may also be the case with WEBER and WIBER, "holy bear," Ang.-Sax. <i>wí</i> , Old Norse <i>vé</i> , holy. In that case they would correspond with the Old Norse name
BERNARD		
BERNAL		
WEBER		
WIBER		
COLBURN		
GOODBURN		
HOLBURN		
OSBURN		
SWINBURN		
THORBURN		

Vebiörn, and with a German name of the 13th century, Heiligbär, "holy bear," referred to by Grimm. Or they may be from *wí*, war, and in that case they would correspond with GOODBURN, (the Old Norse name Gunnbiörn or Gudbiörn, Ang.-Sax. Guðbeorn.) Of the other names, COLBURN, HALBURN, STAINBURN, and SWINBURN, correspond with the Old Norse names Kolbiörn, Halbiörn, Steinbiörn, and Svinabiörn, compounded respectively with *kollr*, helmeted ; *halr*, hero ; *stein*, stone ; and *svin*, swine. BERNHARD is a High German name compounded with *hardt* or *hard*. And BERNAL may be the same as an Old Frankish name Bernald, compounded with *ald*, old.

BARFOOT ?	}	I have referred, p.123, to the name BARFOOT or BAREFOOT as probably signifying <i>nudipes</i> , and have compared it with the name of Magnus Barfoot, King of Norway. But Barfoot might possibly be Ang.-Sax. <i>barfót</i> , and
BAREFOOT ?		
PARFITT ?		
PERFITT ?		
PERFECT ?		
BUNN ?		
BUNNING ?		

BAREFOOT might be Eng. "bear-foot," *i. e.*, having a foot like a bear. Hence, *bar* and *par* interchanging, we would get PARFITT and PERFITT. As "parfit" is a common vulgarism for "perfect," a man might naturally think that in altering his name to PERFECT he was only making a justifiable correction. This, however, it must be admitted, is nothing more than a dubious speculation. But if it should be asked—*has* any man a foot like a bear?—there is a surname in the Landnamabok which appears to have such a meaning—Buna, from *buna*, a bear's foot. This might possibly be in some cases the origin of our name BUNN, but as an ancient German name, it could not generally be so derived.

The writer in the Edinburgh Review is of opinion that as the bear was extinct in England long before surnames became hereditary, it is not probable that we have any names from

this origin, unless indirectly, from the names of places. But what I have before suggested with respect to heathen mythology may hold good in the present case. Though in the first instance names were undoubtedly taken from animals, yet I think that in after times they were as a general rule merely copied by one man from another, just as we adopt christian names at present. Some of the Scandinavian names seem to show this the most distinctly. Thus Ulf was a common name signifying a wolf, and Ketel was a common name signifying a kettle. In Ulfketel the two names are combined, but if we attempt to make sense of it, it is "Wolf-kettle." Hence it seems to me that in forming such a name, there was no idea present of the meaning of the words. Take also such a name as the Old High Germ. Wolfliud, which if we attempt to make sense of it, would be "Wolf-mild," than which nothing can be less appropriate. But the Reviewer's remark certainly may apply to the regular Anglo-Saxon system of compound names, which seems to have been formed with a meaning. In this we rarely, if ever, find compounds from the bear, which was extinct, or nearly so, though very many from the wolf, which was still common. But according to my opinion elsewhere

expressed, this system did not pervade the mass of the people, who kept mainly to their old style of names, and carried them through Anglo-Saxon times up to the present day. In accordance with this theory I must assume that names taken from the bear are mostly older than the proper Anglo-Saxon system of nomenclature. But, be this as it may, the influx of later settlers from the Scandinavian North, where the bear, and the name taken from it, were both very common, would be quite sufficient of itself to give us many names from this origin.

In Germany the bear gives the name to the capital of Prussia, which has the figure of this animal as its armorial bearings. And in Switzerland to a whole Canton, that of Berne, to which in like manner he furnishes the arms.

Yet notwithstanding his numerous and distinguished following, the bear must yield precedence to the wolf, for the latter gives the name to our gracious and beloved Queen—GUELF being a dialectic German form of Wolf. The wolf was sacred to Odin, and by his two wolves, Geri and Freki, he was always accompanied. On the Scandinavian peninsula the bear seems to have been held in highest honour, and to have furnished the greatest number of

names, but in Germany a larger proportion seem to be taken from the wolf.

WOLF	}	WOLF is the German, and ULPH (Ulf), the Scandinavian form. WOOF may be a corruption of Wolf, and UFFELL of Ulfel, a diminutive of Ulf. (<i>But see page 107.</i>) The Gothic name Ulfilas is a similar diminutive—s, like r in old Norse, being the sign of the nominative case.
WOOF?		
ULPH		
UFFELL?		

Among the compound names derived from the wolf we seem to have more regular Anglo-Saxon names than from any other source.

WOOLLARD	}	WOOLLARD is the Ang. Sax. Wulfhard, and WOOLFORD probably Wulfweard. WOOLLEN is Wulfhun, WOOLLEY Wulfheh, WOOLGAR Wulfgar, WOOLMER Wulfmer, WOOLSTON Wulfstan, WOOLRYCH Wulfric, WOOLFREYS Wulfred, WOOLNOTH Wulfnoth, and WOOLVERTON is local, probably from Wulfhere. ADOPH is the Ang.-Sax. Eadulf,
WOOLFORD		
WOOLLEN		
WOOLLEY		
WOOLGAR		
WOOLMER		
ULLMER		
WOOLSTON		
WOOLRYCH		
WOOLFREYS		
WOOLVERTON		
WOOLNOTH		
ADOLPH		
ADOLPHUS		
RALPH		

ROLF	}	the Germ. Adolf. RALPH,
BIDDULPH		corresponding with a Germ.
BALFE?		Ralphs, is a contraction of

the Old Germ. Radolf. ROLF, corresponding with an Old Norse Hrolfr and a Germ. Rolf, Rolloff, is probably a similar contraction of Rodolf. BIDDULPH is from Ang.-Sax. *beado*, war, and corresponds with Botolph, Old Norse Bödulf. Our name BALFE is supposed by Pott to be a contraction of Badulf, same as BIDDULPH.

Wulf and *ulf* were the honorable names of the wolf. They were the wolf as the servant of Odin—the attendant on the battle-field—the warrior—the brave, patient hunter. But the wolf has another character—the midnight robber—the ruthless devourer—the curse of the shepherd—the terror of the mother. In this character his name was *wearg* or *varg*. I do not know whether we have still such a name, but WEARG was the name of a Solicitor-General in the last century. Such a name could scarcely have been given as a baptismal name. Even the wolf himself seems to have had an aversion to it, for in the old days when animals could speak, he is represented in Northern fable as saying—

“ Callest thou me Varg, I will be wroth with thee.”

There were two other names for the wolf in Old Norse, *gandr* and *samr*. *Gandr* occurs as

GANDE	}	a surname in the Landna-
GANDY		mabok, and Gando was a
GENT		Germ. name of the 6th cent.
GENTLE		Först. refers it to this origin,
GENDER		and connects with it the
SAMS		Old Germ. Genti, Modern
SAMKIN		Germ. Gent. If this be
SAMBOURNE	}	correct, our name GENTLE

might be a diminutive, and GENDER, corresponding with a Mod. Germ. Genth, a compound of *here*, army. *Samr* occurs as a man's name in the Landnamabok, and as a dog's name in the Nialsaga. And Samo is a Germ. name of the 6th cent.—Sahm a Mod. Germ. name. SAMBOURNE may be a compound of *bern*, bear—the wolf and the bear being frequently compounded in the same name.

The boar, which was sacred to Frey, was also in ancient and honorable use as a man's name.

EBER	}	The names EBER, EVER,
EVER		EVORS, EVERY, VERY,
EVORS		EBERT, are from the Anglo-
EVERY		Saxon <i>efor</i> or <i>efyr</i> . EVERETT
VERY		is a diminutive, and EVERARD
EBERT		a compound of <i>hard</i> . The

EVERETT	}	following German names from Pott almost curiously correspond with ours:—Eber, Evers, Every, Very, Ebert, Everett, Everhard. OVER and OVERY are from <i>ofor</i> , another Anglo-Saxon form of <i>efor</i> . OVERELL and OVERETT are diminutives. And OVEREND is probably local, from “end” as the boundary or termination of a property.
EVERARD		
OVER		
OVERY		
OVERELL		
OVERETT		
OVEREND		

BORE	}	The Anglo Saxon had also <i>bár</i> , a boar, and the Old Norse had <i>galti</i> , a boar pig, whence “galt,” a word still in use in the North of England. <i>Galti</i> occurs both as a baptismal and as a surname in the <i>Landnamabok</i> .
GALT		

We may as well take all the family together.

SUGG	}	SUGG is probably from Ang.-Sax. <i>sug</i> , a sow. And SUGDEN local, from <i>den</i> , a valley. But HOGG is more probably from Ang.-Sax. <i>hog</i> , prudent, thoughtful, allied to HIGGS, HIGGINS, HUGH, HUGO, HUGGINS, the root of all of which is thought, reason. There was a <i>Þurcyl</i> surnamed <i>Hoga</i> , (<i>Cod. Dip. Ang.-Sax.</i> , No. 743) which Mr.
SUGDEN		
HOGG?		
PIGG?		
GRICE		
GRISSELL		

Kemble explains as "the wise or considerate." PIGG also, a common name in Norfolk, I have suggested p. 28, may, along with PEGG, be from Ang.-Sax. *piga*, Dan. *pige*, a young girl. But GRICE is probably from Old Norse *gris*, a little pig, which we find both as a baptismal and as a surname in the Landnamabok.

The horse seems to have been held in especial veneration by the Ancient Germans. Tacitus informs us that they kept white horses, which they regarded as sacred, and by whose snortings and neighings, when yoked to the sacred chariot, they prognosticated future events. Some trace of this worship or respect may perhaps be found in the use, referred to by Grimm, of white horses in solemn or state processions. Perhaps also in the frequency with which they appear as the signs of inns in Germany and Switzerland, and, though not to the same extent, in England. In London alone there are about 50 inns or public houses with the sign of the White Horse. The eating of horse flesh seems to have formed a part of heathen festivals, and hence was coupled by the Christian missionaries along with any other idolatrous ceremony, and interdicted as such. Nor does the attempted revival, among our

somewhat whimsical neighbours, seem to have met with any very signal success. We do not find that in the Northern system of mythology the horse was dedicated especially to any particular god, but twelve horses, belonging to different deities, and each distinguished by its particular name, are enumerated in the Eddas.

The names of Hengist and Horsa, the traditional leaders of the first Saxon invasion of England, are both derived from the horse. Mr. Donaldson, indeed, (*Cambridge Essays*) has an argument to prove that Hengist and Horsa are two myths—that the former is the Frisian and the latter the Anglian term for a horse—and that, the white horse being the ensign of the invaders, the names of these two mythic leaders must be taken as a proof that this first invasion was a mixed one of Frisians and Angles. “The names Hengist and Horsa are two synonyms; one signifies a horse in the High German, which furnished many terms to the Frisians of the Frankish coast; the other is the Anglian, or Low German, name for the same animal. That *hengst* or *hingst* is the special Frisian term for a horse is shown by the old Frisian song quoted by Dr. Latham :

Jü nöddhight höm en sin hingst in,
Död di hingst haaver und Peter wün.

"She pressed him and his horse in,
Gave the horse oats and Peter wine."

And that *horsa* is specially the Anglian name for the same animal, as distinguished from the other German forms *hros* and *ross*, is clear enough from our own mother tongue. The white horse was the ensign of the invaders; he Frisians called it their Hengist, and the Anglians their Horsa."

I cannot help thinking that this eminent scholar must have been laughing in his sleeve when he made an "old song" the authority—not only for the existence of a word—but for the non-existence of any other. There is in truth no such distinction as that which is here made the foundation of an argument. On the contrary, the Old Friesic had also *hors*, *hars*, and *hers*, as well as *ros* (*Richthofen, Altfriesisches Wörterbuch.*) And the old High German had also *hors* and *ors*, (*Adelung's Germ. Hist.*) On the other hand, *hangst* was also a Low German word (*Adelung's Germ. Hist.*) Not but that Mr. Donaldson's theory as to the mixed invasion may be the correct one, but it is not proved by the etymology of the names, mythic or otherwise, of the leaders. Nor do I

think it at all probable that these are other than the real names of men, whatever there may be of mythical in the rest of the narration. If the first invasion was partly Frisian, Hengst is a common name amongst the Frisians, even at the present day. If it was, as generally supposed, Jutish, Hengest is found as the name of a Jutish chieftain (identical or not) in *Beowulf*. And we have still, as I think, the name, though in a corrupted form.

HINCKS	}	In most of the names of places in which it occurs, Hengest, Hengst, or Hingst is corrupted into Hinks—(see the index of names of places in the <i>Cod. Dip. Ang.-Sax.</i>)
HINKS		
HINCH ?		
HINGESTON		
HANKS		
HANKINS		

Hence HANKS may be a similar corruption of the Low German *hangst*.

Whether the Old Norse *hestr*, Dan. *hest*, Swed. *haest*, Low Germ. *hest*, is a contraction of *hengst*, or whether it is connected with "haste" in the sense of rapid motion, is doubtful. We

ESTE	}	have the name ESTE and HESS, the latter of which may however perhaps more probably, as well as the German name Hess, signify a Hessian.
HESS ?		

HEARSE	}	The Old Sax. has <i>hros</i> , the Ang.-Sax. <i>hors</i> , the Old
HORSKINS		

HORACE ?	}	High Germ. <i>hros</i> , <i>ors</i> , <i>hors</i> ,
HORSELL		the Old Friesic <i>ros</i> , <i>hars</i> ,
HORSLEY ?		<i>hers</i> , <i>hors</i> , <i>horaz</i> , the Old
ROSS		Norse <i>hors</i> , <i>hross</i> . <i>Hors</i> is
ROSSON		probably formed by meta-
ROSKELL		thesis from <i>hros</i> , which

seems to be the older form, and to be connected in its root with race, rush, rash, (of which last the original sense was simply "quick.") The above Old High Germ. words seem to signify more particularly a war-horse, and perhaps this may have been the original sense of this group. Our name HEARSE corresponds more particularly with the Old Fries. *hers*. And HORACE may perhaps be the Old Fries. *horaz*, quoted by Adelung. HORSELL is probably a diminutive of *hors*, and HORSLEY might be another diminutive, corresponding with the Germ. *rössli*, but of course it may be also local. ROSKELL is the same as Hrosskel, the name of a Northman in the Landnamabok. This may be a contraction of Hrosketel, as Thorkell, in Grimm's opinion, is of Thorketel. The combination of a horse and a kettle does not seem very pregnant with meaning, but it is just the same as Ketelbiörn, "Kettle-bear," and Ulfketel, "Wolf-kettle." (See page 138.)

There is another group which in various ancient dialects signifies a mare or a horse.

MARE	}	The Ang.-Sax. <i>mære</i> —
MARR		Old High Germ. <i>mar</i> , <i>mare</i> ,
MARS		<i>marah</i> —Old Norse <i>mar</i> —
MARA		give us MARE, MARR, MARS,
MARY		MARA, and probably MARY.
MEER		The Ang.-Sax. <i>mere</i> , Old
MEARING		Norse <i>meri</i> , Old Fries.
MERY?		<i>merie</i> , Dutch <i>merrie</i> , cor-
MERRY?		respond with MEER, MEAR-
MERISON		ING, MERY, MERRY, MER-
MERRELL		RISON. "Mear" is still the
MERRETT		general pronunciation of
MERRICK		"mare" in the North of
MYERS		England. (MERY and MERRY
MARK?		might of course also be from
MARCH?		Ang.-Sax. <i>myrig</i> , merry,
MERCK		and MEER, MEERING, might

be from Ang.-Sax. *mére*, *mæra*, renowned, illustrious.) MYERS may probably be from *myre*, another Anglo-Sax. form. MERRELL, MERRETT, MERRICK are diminutives, the last corresponding with Old High Germ. *meriche*, a horse, and *mericha*, a mare. MERCK, also a German name, is the same as MERRICK. MARK and MARCH might be similar diminutives, corresponding with an Old High Germ. *march*.

The name March, whatever may be its meaning, occurs in a charter of manumission. *Cod. Dip. Ang.-Sax. No. 971.*

HOPP	}	HOPP, HOPPING, HOPPEY,
HOPPING		may be derived from Ang.-
HOPPEY		Sax. and Old Norse <i>hoppa</i> ,
APPLE?		Dan. <i>hoppe</i> , a mare, Eng.

"hobby." The sense seems to be that of dancing, capering, which was originally that of the verb to hop. And the root may probably be cognate with that of the Greek *hippos*, a horse, and *hippe*, a mare. There is a word, *happel*, probably a diminutive, used for a horse in Silesia (*Adelung's Germ. Hist.*) Our name APPLE, which is apparently of great antiquity, might possibly be from this origin. But I think, on the whole, more probably from some other origin. (*See next chapter.*)

Names derived from the dog are scarcely so numerous as we might expect.

DOGGETT	}	DOGGETT is probably a
HUND		diminutive from Icel. <i>doggr</i> ,
HUNT		Dutch and Eng. <i>dog</i> . HUND
HUNTING		is from Ang.-Sax. <i>hūnd</i> , Old
BICK		Norse <i>hund</i> . HUNT, Mr.
BICKLE		Lower derives from "hunt," a
URRY		chase or hunting ground, as

a local name—and Mr. Arthur from "hunte,"

used by Chaucer for huntsman. This is from the Ang.-Sax. *hunta*, and was a word in use up to the time of Charles the First. It is probable that some of the names of HUNT may be from both these sources, and I think that in some other cases it may also be the same name as HUND. In a roll-call of German officers given by Mameranus, A.D. 1550, are the names of Hundt, Huntus, and Hontus, the last of which is explained "*Georgius canis seu Hontus.*" Hence HUNTING, being a patronymic form, is still more probably the same as Hunding. The Hundings (Hundingas) are a people mentioned in the Scôp or Bard's tale. They are supposed to be the people of Hundland, which derived its name from a king Hunding mentioned in the Saga of the Volsungs, and which the Editors of the Copenhagen edition of the Edda suppose to have been in Jutland. BICK is from Ang.-Sax. *bicce*, Old Norse *biki*, a bitch. There is a Biki, counsellor of the Gothic king Jormunrek, mentioned in the Volsungasaga. And there is a priest named Bicca in a charter of Cadwalha of Wessex, *Cod. Dip. Ang.-Sax.* No. 994. Probably in its origin the word was not exclusively female. It occurs, apparently as a proper name, in a great number of Anglo-Saxon names of places. The last name URRY

is probably from Old Norse *urri*, a dog. Has this anything to do with our word "worry?" *Urri*, a dog, would be in Ang.-Sax. *wurri*.

These five animals then, the bear, the wolf, the boar, the horse, and the dog, all possess obvious attributes which would make them in favour for the names of men. The bear, with his power, his tenacity, his secretiveness, and his imputed wisdom—the wolf, with his ferocity, his endurance, and his discipline—the boar, with his vindictive sturdiness—the dog, with his fidelity and his intelligence—have always been favourite types for the Teutonic race: the horse, with his noble and generous spirit, has had an attraction for all men in all time.

But the cow—the innocent and ungainly cow—what is there in her useful and homely life that could inspire sentiments of reverence in a fierce and warlike people? The honor which was paid to her was from a more ancient and a more deeply-seated source. From the time when Israel, tainted with Egyptian superstition, set up a golden calf and said "These be thy gods, which brought thee out of the land of Egypt"—and from who can tell how many ages before that time, the cow, as the type of the teeming mother earth, has been an

object of human idolatry. In the Northern system of mythology she is not, like the bear, the wolf, or the boar, sacred to any particular divinity, but appears—in what seems to be a fragment of a more ancient myth—as mysteriously connected with the first cause and origin of all things. Grimm has remarked (*Deutsch. Myth.* p. 631) that the Sanscrit and Persian words for a cow correspond with a word signifying the earth. And he further observes upon the connection between Rinda, a name for the earth in Northern mythology, and the Germ. *rind*, an ox. I am unable, in the absence of proof derived from corresponding ancient names, to say whether any of our names derived from the cow are to be referred to this remote origin; I will therefore content myself with stating them as I find them.

Cow	}	Cow is from the Anglo-
COWING		Saxon <i>cū</i> , and if COWING is
COE		as appears to be the case,
KOE		its patronymic, the word is
RIND		taken up to Anglo-Saxon
ROUND		times. COE and KOE cor-
SKERRY		respond with the Old Sax.,
SHERRY		North Fris., and Dan. <i>ko</i> .
RIND and perhaps ROUND correspond with		Germ. <i>rind</i> , Dutch <i>rind</i> and <i>rund</i> , Eng. "runt,"

a bullock. SKERRY and SHERRY may be from Old Norse *skeria*, a cow. We find Kuh as a Germ. name in Pott.

I have ranked the cow before the bull, though the latter gives the *eponym* to our nation.

BOWLES	}	The three first names are probably from the Old Norse <i>bauli</i> , a bull. The Norwegian word is the same as ours—hence the name of Ole Bull, the celebrated violinist. BOLES and BOLING correspond with Old Norse <i>boli</i> , Dan. <i>bol</i> , Swed. <i>bola</i> , Dutch <i>bolle</i> . BULLICK and BULLOCK might be diminutives of the name BULL. Or they might of course be from our word "bullock," a diminutive of bull. BULLWORTHY is local, from Ang.-Sax. <i>worðig</i> , an estate, farm, field. And BULLWINKLE is also probably local, from <i>wincel</i> , a corner, perhaps a place where the barbarous sport was carried on. Bolo is an Old Germ. name, probably from this origin.
BOWLY		
BOWLING		
BULL		
BULLING		
BULLICK		
BULLOCK		
BULLWORTHY		
BULLWINKLE		
BOLES		
BOLING		

CALF	}	Kalfr (Calf) was the name of several Northmen in the Landnamabok and else-
CUSS		
CUSHING		

CUSHION } where. But the Old Norse
 CUSACK } *kalfr*, though primarily
 signifying the young of the cow, was applied
 in a more extended sense to the young of various
 animals. The Old Norse had also *kusi*, a calf,
 being a diminutive of *ká*, a cow. This may
 perhaps be the origin of the North of England
 word "cushie," applied as a diminutive to the
 cow, used only with children. *Kusi* was the
 surname of a Northman in the *Ann. Isl.* Hence
 may be our name *CUSS*, with its patronymic
CUSHING. Or from Ang.-Sax. *cusc*, pure, clean.
CUSHION is probably a corruption of *CUSHING*.
 And *CUSACK* a diminutive of *CUSS*.

The fox was one of the animals formerly held
 in the greatest respect, particularly during the
 Middle Ages. Grimm indeed ranks the fox,
 along with the bear and the wolf, as one of the
 three animals held in the most general rever-
 ence throughout Europe.

FOX	}	Fox is from the Anglo-
FOSS		Sax. and Old Norse <i>fox</i> .
FOSSICK		Voss is from <i>vos</i> , a Dutch
FOSSITT		and Low Germ. form. And
VOSS		Foss, with its diminutive
FUCHS		FOSSICK, may probably be
FOOKS		another Low Germ. form.
FHOOKES		FOSSITT, which I have con-
FIXSEN	}	nected (p. 46) with the name

of the Frisian deity Fosite, might be only a diminutive of Foss. FUCHS, FOOKS, and FFOOKES correspond with the High German *fuchs*. And FIXSEN is from the Ang.-Sax. *fixen*, a vixen or she-fox.

DEAR	}	The original meaning of deer is the same as the Germ. <i>thier</i> , any wild animal. This is the sense of the Ang.-Sax. <i>deór</i> , Old Norse <i>dýr</i> , both of which we find as proper names. But as there is no difference in form between these words and the adjectives <i>deór</i> and <i>dýr</i> , dear, the latter may be in some, or in all cases, the meaning. In the Anglo-Saxon compounds of <i>deór</i> , this is no doubt the sense. The name TEAR may be from <i>tier</i> , an Old High Germ. form—the mod. Germ. <i>thier</i> .
DEER		
DEERING		
TEAR		

STAGG	}	As “deer” originally meant any wild animal, so “stag” seems to have originally meant the male of any animal, from Old Norse <i>steggr</i> , “the male of various beasts and birds.” Hence “stag” in the North of England signifies a young horse, and “steg” a gander. The terms seem to have been applied respectively to the deer and the stag <i>par excellence</i> . STEGGALL seems to be a diminutive of steg.
STEGGALL		

BUCK
BUCKETT
BUCKLE
BUCKINGHAM
BOCK
BOCKING
BOCKETT
BOX
STARBUCK
TARBUCK
TARBOX
TIREBUCK

The Ang.-Sax. *buc* signifies a stag, *bucca*, a he-goat. The Old Norse *bukr*, *bokki*, the Dan. *buk*, Germ. *bock*, Dutch *bok*, signify a he-goat. It seems a general term applied to the male of such animals, as in the Swiss "steinbock" and the Dutch "springbok."

BUCKINGHAM was in Ang.-Sax. *Buckingaham*, "the home of the Buckings," an old family in England. (See page 111.) BUCKETT, BOCKETT, and BUCKLE are probably diminutives. Or the last may be from "buckle," a curl, allied to another class of names. (See page 91.) BOX is simply BOCKS, a pluralism of BOCK. Is our word "buck" for one now more commonly called a "swell" a word of modern slang? The Old Norse had just the same expression; for *bokki*, a buck, meant also "vir grandis, corpore et animo," (*Haldorsen*). Hence also *storbocki*, from *stór*, great, "vir imperiosus." This may be the origin of the name STARBUCK. TARBUCK and the queer name TARBOX (properly Tarbocks) may be from the same by the elision of *s*. But we

have also TIREBUCK, and this seems more naturally connected with *tier*, a deer or wild animal. Hence perhaps TIREBUCK may specify more particularly the male of the deer. Of CLUTTERBUCK I can at present make nothing.

RAW	}	RAW, ROE, may be from
RAWSON		Ang.-Sax. and Old Norse <i>rá</i> ,
ROE?		a roe-deer. Or ROE from the
RANN		Old Norse name <i>Hrói</i> , Dan.
RAIN		Roe. (<i>See p. 83</i>) RANN

may be from Ang.-Sax. *ran*, and RAIN from Old Norse *hreinn*, a rein-deer—the latter the baptismal name of three Northmen in the *Landnamabok*. Or RAIN from an old name *Regin*. (*See p. 61.*)

GOATE	}	GOATE is probably from
GAIT		Ang.-Sax. <i>gát</i> , a goat, and
GATE		GAIT, GATE may be from
BRUCE		Old Norse <i>geit</i> , a she-goat.

Or in some cases local, from “gate” a way. BRUCE may be from the Scandinavian name *Brúsi*, signifying both a goat, and also a hairy-visaged individual. But the name is generally supposed to be derived from *Brys*, a place in Normandy.

RAM?	}	RAM, I think, at least in
GIMBER		most cases, not from the
LAMB		animal, but from Old High
DILKE		Germ. <i>ram</i> , Old Norse

ramr, strong, vigorous, which enters into many Old German names, as Bertram, Ingram, &c. But GIMBER there seems little doubt is from Old Norse *gimbra*, a ewe. Lamb was a common Scandinavian name—sometimes a surname, as in Eric Lamb, king of Norway—sometimes a baptismal name. DILKE may be from Old Norse *dilkr*, a sucking lamb. Or it may be more probably a diminutive of DILL.

The cat, from the earliest times, seems to have been connected in the Teutonic mind with magic and witchcraft. The Icelandic Sagas relate that Thorolf Skegge, a celebrated magician, had twenty large black cats, which came to his assistance in time of need, and were each nearly a match for a man. In Northern mythology the chariot of the goddess Freyia is represented as drawn by two cats. If we have any names derived from the cat, they may possibly be connected with this mythological origin, particularly as they seem to be for the most part female. But in all of them there is very great uncertainty.

CATT itself, which also appears in the forms CATTO and CATTEY, is more than doubtful. It is most probably to be referred to the same group as HATT, HADDO, HEAD, CHAD, of which it is the most ancient form, (*Grimm's Deutsch*,

Gramm. p. 460.) Then CATTEN falls in with HADDEN, HATTEN, HEADEN. There is something more of probability in the diminutive CATTLE. Katla enters into the names of many women in the Landnamabok, and I think *may* be from this origin. Catla is also an Old Germ. female name, but Först. seems to think it connected with the former group. A stronger case can be made out for CATLING and CATKINS—the diminutive in *ling* is most common in the names of animals—and the Dutch has *kattekin*, a kitten. Moreover, I find nothing to correspond with them in the former, or in any other group. Then CATOR might be the Germ. and Dutch *kater*, a male cat—and Kater is a Dutch or Low Germ. name. But there is also an Old Eng. word “cater,” a caterer. Again, both these derivations are rendered somewhat doubtful by the forms HAYTER and CHATER, which seem to connect themselves with a different root.*

Then we have KITT, KITTO, KITTEN, CHITTY, CHITTLE, CHITTOCK. Todd thinks there must have been an old word “kit,” now lost, of which

* Old High Germ. *haiti*, Ang.-Sax. *hād*, state, sex. HAYTER corresponds with an Old Germ. *Haitar*, 9th cent. Hence also HAYDEN, Old Germ. *Heidin*, 9th cent., Mod. Germ. *Haydn*. And HAYDAY, Old Germ. *Haida*, 8th cent.

"kitten," now used in the singular, was the plural. For the latter part of his suggestion there is no warrant whatever, but it is probable that there was such a word as "kit," and that it meant a female cat. It would be formed as a diminutive, by weakening the vowel, as in "girl," from *garl*, a man—"vixen" (Ang.-Sax. *fixen*), from *fox*. The Old Norse has a trace of such a word—*kissa*, a she-cat, which must be a corruption of *kitsa*, a diminutive of *kit*. But without going to the Old Norse, is not this the word we use in calling "chit, chit" to a cat? Still—assuming the word—it is somewhat doubtful whether any of the above group belong to it, as KITTO and CHITTY are terminations most commonly masculine. Chitzo and Chitell are found as Old Germ. names, both masculine.

The Old Norse *köttr* occurs as a surname in the Landnamabok, and hence might be our COAT, COTT. But Cot, Cotta, Cotuna, Cuotila, as Old Germ. names Först. makes to interchange with *god* or *got*. And with these correspond our COTT, COTTON, COTTLE. COTTERILL seems to have been an old word for a cottager.—See Way's edition of the *Prompt. Par.*

The noblest animal with which the Teutonic nations were familiar was the bear—if they

came in contact with the lion, it must probably have been some inferior animal of the species.

LEO	}	Yet names from this origin, though not very common, are of considerable antiquity, being found as early as the 6th cent. LEO is an Old Sax., an Ang.-Sax., and an Old High Germ. form—it is doubtful whether it is derived from the Latin, or only cognate with it. LOWE (in which the <i>w</i> is sounded), corresponds with the Old Fries. <i>lauw</i> . LOWIS may be the same as an Old Germ. <i>Leo</i> s, 11th cent., apparently a diminutive. LOWANCE corresponds with an Old Germ. <i>Leonza</i> , 9th cent., a similar diminutive from the other form <i>leon</i> . LEONARD is the Old Germ. <i>Leonard</i> , 6th cent., Mod. Germ. <i>Lenhard</i> , French <i>Leonard</i> , compounded with <i>hard</i> . LUARD may perhaps be the same compound in the other form.
LOWE		
LOWY		
LOWIS		
LUARD		
LION		
LEWIN		
LOWEN		
LOWANCE		
LEONARD		
LENNARD		

OLIPHANT is the Old Eng. and Dutch *olifant*, an elephant. In Ang.-Sax. *olfend* signified a camel, and Mr. Talbot (*English Etymologies*) suggests a rather ingenious derivation, signifying the animal that bends the knee, *i. e.*, kneels down to receive its load. So that the

name would be as appropriate for, and might probably be also applied to, the elephant.

BROCK might be from "brock," a badger. But both in Ang.-Sax. and Old Norse the word signified also a slow and heavy-going, or a worn-out horse. And in the North of England it is applied both to a husbandry horse and to a cow. The origin of all seems to be the Old Norse *brocka*, to go with a heavy and uneven gait; and in this sense it might of course be applied directly to a man. Brock was also the name of a dwarf in Northern mythology, p. 61. BROCKELL and BROCKETT are probably diminutives—there is a Brockles in the Domesday of Linc. BROCKMAN may be from the name of a particular tribe of Frisians. (*See chap. 10.*)

OTTER might be from the animal, but it is more probably the Scandinavian name Ottar, signifying formidable, fear-inspiring.

BEAVER is also doubtful. It might be from Bivor, the name of a dwarf in Northern mythology, p. 61. But it rather seems to fall in with a group—BEVES, BEAVIS, BEAVIN, BEVAN, BIFFIN, BEAVITT. There are Old Germ. names Bevo and Bivinus, and Först. refers to Old Norse *bif*, motus, which enters into Biflithi and Biflindi, two of the names of Odin. If connected with this group, BEAVER might be a compound of *here*, army.

Another doubtful name is CAMMEL. It might be from Ang.-Sax. *camell*, a camel, but I think more probably from the High Germ. form of *gammel*, old.

Ass may either be a donkey or a god—but I think more probably the latter. (*See p. 94.*) There are Old Germ. names Aso and Asi, as well as the Old Norse Asi and Asa there referred to. ESSE may be the Old Norse *ess*, which signifies both an ass and a mare. Or it might be the same as HESS, which is probably Hessian. ASALS and EASEL may be the Ang.-Sax. *asal*, *esol*, ass. And ESLING, a diminutive, may have the same meaning.

Such a name as OXEN must probably have been a surname. There is a Northman in the Landnamabok called Oxna-Thorir, "Oxen-Thorir," most probably from the number of oxen which he possessed. The surname is here a prefix, and Oxen-Thorir compares with our APPLE-JOHN—the one having been celebrated for his oxen as the other for his apples.

Then there are a number of names which apparently correspond with animals, but which I think may be better explained otherwise.

LEOPARD	}	Thus LEOPARD is probably the Old Germ. Liubhart, Leobard, Leopart, 7th cent.
PANTHER		
STALLION		

PALFREY	}	(<i>liub</i> , love, <i>hart</i> , hard.) PAN-
COLT		THER, along with PANTER,
BADGER		BANTER, and perhaps
POODLE		PAINTER, may be referred
RABBIT		to the root <i>band</i> , <i>bant</i> , <i>pant</i> ,
RATT		for which, among other de-

derivations, may be suggested the Ang.-Sax. *bænd*, crown. They might be the same as a Germ. *Pantard*, 9th cent. Or they might be rather from a compound of *here*, army. *STALLION* may be from the Old High Germ. *stahal*, Mod. Germ. *stahl*, steel, which enters into several Old Germ. names. *PALFREY* is, I think, the Old Germ. *Baldfred*, 7th cent., (*bald*, bold, *fred*, peace.) *Bald* and *pald* continually interchange in Old Germ. names; and *fred* in English often changes into *frey*, as in *Godfrey* and *Humfrey*. Then *BADGER*, by the same interchange of *b* and *p*, may be the same as an Old Germ. *Patager*, (*beado*, war, *ger*, spear.) So also *POODLE* is the same as *BOODLE*, and corresponds with the Old Germ. *Podal*, Mod. Germ. *Buddel*, Old Norse *Budli*. *COLT* is probably a High Germ. form of *GOLD*. Thus also *COLTMAN* corresponds with *GOLDMAN* and *COLDMAN*. *RATT*, along with *RATTEY*, and the French *Rateau*, corresponds with the Old Germ. *Rado* and *Rato*, 6th cent., Mod. Germ.

Rath, Ratti, (*rad* or *rath*, counsel.) Hence also several compounds, as RATLIFF, corrupted into RATCLIFF and RADCLIFF, corresponding with an Old Germ. Ratleib, 8th cent., Mod. Germ. Radleff (*leib*, dear.) The Ang.-Sax. form is *red*, whence REDWIN, REDMUND, &c. Perhaps also REDPATH, Old Germ. Ratperth, a corruption of Ratpert (*bert* or *pert*, bright.) From a compound of this is no doubt RABBIT, which is probably the same as a Rabbod mentioned as a "duke of the Frisians" in Rog. Wend., a corruption of Radbod, (*bod* or *bud*, envoy or sovereign.)

We have also a considerable number of names derived from birds, but upon the whole a larger proportion of them seem to have been originally surnames.

Bird and *brid* were both Ang.-Sax. forms, and hence might be our BIRD, BRIDE, BREED. Mr. Lower refers to the name of Bridd of Hastings as one of the moneyers in the remarkable hoard of Anglo-Saxon coins found near Alfriston in Sussex, and observes that there is a family of Breeds still resident at Hastings. But BREED might be from Ang.-Sax. *bréd*, broad. Briddo was also an Old Germ., and Brede is a Mod. Germ. name, but Först. does not appear to me to throw much light upon it.

FUGGEL, FUEL, FOWELL, and FOWLE, show the various stages of mutation from the Ang.-Sax. *fugel* to the Eng. "fowl." VOWELL and VOWLES correspond with the Germ. and Dutch *vogel*. FAIRFOUL, as Mr. Lower observes, seems paradoxical. But spell it Farefowl, and we see its meaning at once, "bird of passage."

The eagle, as the king of birds, is at the head of the list, and furnishes by far the greatest number of names.

EAGLE?

AIR

AIRY

ARIS

ARIES

ARRAH?

ARNEY

ERNES

ARREND

ADLER?

ARKELL

ARNOTT

ARNOLD

If EAGLE is from the bird, it must be of Norman origin. Otherwise it may be from the name Aegel or Egil, p. 119. From the Old High Germ. *aro*, *ar*, Old Norse *ari*, may be AIR, ARRAH, AIRY. The last is the name of the Astronomer Royal, for which the etymon is very appropriate. Aro and Ara were old Germ. names, 7th cent.; and Ari

was a common Scandinavian name. (ARRAH, along with ARROW, might also be from the weapon, like SHAFT, and other names of the same sort). ARIS and ARIES might merely have a euphonic *s*, or they might correspond

with an Old Germ. *Ariis*, which Först. seems to think a contraction of *Aragis*. From the Old High Germ. *arn*, *erni*, Ang.-Sax. *earn*, Old Norse *arni*, *arn*, *ern*, may be EARNES and ARNEY. Arno and Arn were old Germ. names, and Arni Scandinavian. ARREND may be the Dutch *arend*, a name of the 14th cent. ADLER might be the Mod. Germ. *adler*, eagle, but perhaps more probably the Old Germ. name Adalhar, (*adel*, noble, *here*, army). ARKELL, the Archel of Domesday, seems to be a Scandinavian name, compounded with *ar*, eagle, and the proper name of Ketel. And ARNOTT may be also Scandinavian, the Arnoddr of the Landnamabok, from *arn*, eagle, and *oddr*, dart. ARNOLD is the Old Germ. Arnoald, 7th cent., Old Norse Arnalldr. The termination is more probably from *wald*, power, than from *alt*, old.

HAWKE is from the Ang.-Sax. *hafoc*, the root of which is probably Old Norse *haf*, elevation. GOSHAWK is the Ang.-Sax. *goshafoc*, a "goose-hawk." And SPARROWHAWK is a name dating from Anglo-Saxon times. There was a Sperhafoc elected Bishop of London, A.D. 1050, but ejected before consecration.

FALKE and FAWKES may be from Old Norse *fálki*, Dan. *falk*, a falcon. But the Germ. names Falcke, Falk, Först. refers to an Old

Germ. Falacho, 6th cent., a diminutive of Falo, and suggest the people's name of the Phalians, (Eastphalians, Westphalians).

STARR may be either from Old Norse *starri*, a hawk, or from Ang.-Sax. *stær*, a starling. And GLEED may be from Ang.-Sax. *glida*, North. Eng. "gleed," a kite, from the verb *glidan*, to glide.

RAVEN is most probably of Scandinavian origin. The raven being sacred to Odin, and forming the war-standard of the Northmen, it was much in favor for the names of men, and there are seventeen persons called Ravn in the Landnamabok. Hraban also was not uncommon as a German name, the first on record of the 6th cent., but Först. remarks that it rarely occurs as a Saxon name. Our RABONE and RAWBONE may be the Germ. Hraban, if not the same as RATHBONE (*rath*, counsel). It also formed several compounds, one of which might be RAVENOR, (*here*, army). From the Mod. Germ. *rabe* are RAAB and RABE, but I am not sure whether these names in the directory are English.

CROWE (*cráwe*), was the surname of an Anglo-Saxon lady, *Cod. Dip.* No. 685. CRAKE is probably from Old Norse *krákr*, Suio-Goth. *kraka*, a crow. This is not uncommon in Scan-

goss might be a corruption of WILDGOOSE, but it is more probably the other way, because the general tendency is towards a meaning. The name Wilgis (referred to in another chapter) occurs in the genealogy of the Northumbrian kings ; this may be our WILGOSS, and WILDGOOSE may be a corruption. Or they may of course be two different words, as we have also GRAYGOOSE, which can only be the Ang.-Sax. *græg-gós*, a grey, or wild goose.

Swan was usually—if not invariably a baptismal name—Goose sometimes a baptismal, and sometimes a surname, but Duck always a surname. There was a Northman surnamed Oend in the *Landnamabok*, and an Anglo-Saxon lady surnamed Eneðe in *Flor. Wig.* Our name AND might be from the Dan. and Swed. *and*, corresponding with Old Norse *önd*, Ang.-Sax. *enede*, a duck. But we have also ANDOE, and this is very evidently the Old Germ. Ando, 7th cent., from *anda*, zeal, spirit. So that AND may be more probably the same. At all events, it is most certainly not from the conjunction, though the family of that name do bear for coat armour an “&,” as Mr. Lower informs us. ANNETT may be from Ang.-Sax. *anet*, another form of *enede*. DUCK again is not very certain—the Mod. Germ.

Ducke Först. refers to Ang-Sax. *dugan*, Old Norse *duga*, Old High Germ. *tugan*, to be of use or value. According to this classification DUCK would go along with DUGA, DUGGIN, DUGMORE, (*mar*, illustrious), TUGGY, &c. DRAKE, I have suggested, p. 72, might be from the Ang-Sax. *draca*, a dragon. But the root Drac, Drag, Trag, in old Germ. names Först. refers to Goth. *thragjan*, to run. We have a name, DRAWBRIDGE, which I think may very likely be from some compound of this. *Burg* is a very common termination, and there might be an Old Germ. name Dragoburg. Again, the name WILDRAKE is not certain, as it might be the same as an Old Germ. Wilderich, 8th cent., which may be referred to Ang-Sax. *wild*, wild, fierce, powerful. Thus it will be seen that though we find ancient surnames from the duck, there is no name at present which can with certainty be referred to that origin.

The cock, from his gallantry and spirit, has always been a favorite type of courage. Hence *sæhænir* (sea-cocks) was one of the terms used to denote the fierce Vikings. Cock, the patro-

COCK	}	nymic COCKING, and the diminutives COCKLE and COCKETT, are probably from
COCKING		
COCKLE		

HENNETT	}	HENNELL, HENEKEY, HEN-
HENNELL		EKER. Or the last a com-
HENEKEY		pound of <i>ger</i> or <i>ker</i> , spear.
HENEKER		But it must be confessed

that there are Old Germ. names which render at least some of the above names doubtful. Thus Hana appears as a woman's name 8th cent., and Henno, Henelo, as men's names. Hanala, the name of a fabulous Gothic hero in Jornandes, appears also variously as Hennala. So that these two forms appear frequently to interchange. This is shewn further by the fact that two of the above compounds, HANHART and HANROTT, correspond with Old Germ. names Henhart and Henred. Först. seems inclined to refer all these names to the same root as ANNE. This is rendered more probable by two of our names HENFREY and HENMAN, which correspond with Old Germ. Anfrid, Enfrid, and Enman.

The names derived from the peacock must probably have been surnames bestowed on account of the magnificence, or perhaps the ostentation of the individual. PAUSE (a pluralism), and PAWSON, its patronymic, are probably from Ang.-Sax. *pawa*, Old Norse *pá* (paw), a peafowl. There was an Icelandic chieftain of the tenth century named Olaf Pá, the splendour of

whose dwelling is commemorated in the Lax-dælasaga, and who probably owed his surname to this cause.

GOWK, GOOK are probably from Old Norse *gaukr*, North. Eng. "gowk," a cuckoo. *Gaukr* appears as a baptismal name in the Landnamabok, but as the word had the same contemptuous sense in Old Norse that it has in Denmark, and in the North of England at the present day, signifying fool or blockhead, it is not easy to see why it should be given as a baptismal name.

GROUSE is certainly not from the bird, but from an Old Germ. *Grauso*, 6th cent., which Först. refers to Ang.-Sax. *greosan*, horrere. And QUAIL is probably from Ang.-Sax. *cwellan*, to slay, kill, quell. While PARTRIDGE, which is also found as PARTRICK, is probably a compound of Bard, Bart, Part, which enters into many Old Germ. names, and for which, among other etymons, may be proposed Old Norse *bardi*, giant. The termination is *ric*, rule, dominion.

There are several names derived from the dove, most of which were probably originally women's names, for which the word seems naturally the most appropriate. But we find a Tyrthell, bishop of Hereford, A.D. 688, whose

TURTLE	}	name appears to be from	
DOVE		Ang.-Sax <i>turtill</i> , a turtle-	
DOVEY		dove. DOVE, DUFF, and	
DUFF		the diminutives DOVEY	
DUFFY		DUFFY, DUFFEL, and DUF-	
DUFFELL		FETT are probably from	
DUFFETT		Ang.-Sax. <i>duva</i> , Old Norse	
DUFFIN		<i>dufa</i> . DUFFIN may be the	
DUBBINS		same name as a Dufan in	
DUBOCK		the Landnamabok, probably	
DOBBS		from the same root as	
DOBBINS		"dove," but not otherwise	
DOBBY		connected. It may be Old	
DOBELL		Norse <i>dofinn</i> , slow or stupid.	
DOUBLE		DUBBINS—perhaps DOBBS,	
TUBBS		DOBBY, and DOBBINS—with	
TUBBY		their diminutives DUBOCK,	
DOO		DOBELL, DOUBLE—may be	
TOVEY		from the Goth. <i>duba</i> , Old	
TOOVEY		Sax. <i>dubha</i> . TUBBS and	
DEVICK		TUBBY correspond with Old	
DURIC		High Germ. <i>tuba</i> , Mod.	
DERRICK		Germ. <i>taube</i> . DOO is pro-	
bably from Ang.-Sax. <i>duua</i> , Dan. <i>due</i> , whence			
Due, a common Danish family name. And			
TOVEY, TOOVEY, may be the Dan. <i>tove</i> , whence			
the name of Valdemar of Denmark's mistress,			
Tovelille, "little dove." DEVICK is probably			

from the Low German diminutive *dyveke*, "dovey." This was the name of Christian the Second's mistress, who was of Dutch extraction. DURIC and DERRICK are probably from Old Norse *dúriki*, *dyrriki*, Dan. *durik*, a cock pigeon.

There are also several names from the sparrow, which, like all those of small birds, were probably originally surnames. From the Goth.

SPAR	}	<i>sparwa</i> , Old High Germ.
SPARROW		<i>spar</i> and <i>sparo</i> , Ang.-Sax.
SPARLING		<i>sparwa</i> , <i>speara</i> , Old Norse
SPERRY		<i>spoer</i> , are probably the names
SPERRING		SPARR, SPARROW, SPERRY,
SPARLING		SPERRING, SPURR, and
SPURR		SPURWAY, the last of which
SPURWAY		seems to preserve the Ang.-
SPURRELL		Sax. form <i>sparwa</i> . SPAR-
SPURRETT?	}	LING and SPERLING are di-
SPIRIT?		minutives—the latter signi-

fies a sparrow in German, and also in Norwegian. SPURRELL may be another diminutive—or it may be from the Old Norse *spurull*, inquisitive. SPURRETT and SPIRIT may also be diminutives. Or they may possibly be the same as an Anglo-Saxon name *Spiritus*, which, very profanely to our ears, seems to be taken from the third Person of the Trinity. We find

a Spiritus Presbyter in a charter of Hardacnut, *Cod. Dip. Ang.-Sax. No. 762*.

Some other names taken from small birds must also have been originally surnames.

FINK	}	FINK and FINCH are from
FINCH		the Anglo-Sax. <i>finc</i> . We
LINEKER		find a Godric Fine, <i>Cod.</i>
STARNES		<i>Dip. Ang.-Sax. No. 923</i> .
LAVERICK		LINEKER is probably from
RUDDICK		Ang.-Sax. <i>linece</i> , a linnet.
RUDDOCK		And STARNES may be from

Ang.-Sax. *stærn*, a starling. LAVERICK is the Old Eng. "laverock," "laver," Ang.-Sax. *laferc*, a lark. RUDDICK and RUDDOCK may be from Ang.-Sax. *ruduc*, a red-breast, being a diminutive from *rud*, red. It may be observed that the Anglo-Saxon names of several other small birds are formed by the diminutive in *ec* or *ic*. Thus *linece*, a linnet, is a diminutive from *lin*, flax. (Our word linnet merely changes one diminutive for another). *Finc*, a finch, seems to be a diminutive of *fina*, a woodpecker, perhaps used originally in a more general sense. *Laferc*, a lark, is a diminutive from *lefan*, to elevate, and is equivalent to "the little soarer."

Lastly, I take the names derived from sea birds. I doubt whether GULL is derived from

GULL	}	the bird. It might be
MAWE		from Old Norse <i>gulr</i> ,
MEW		golden, elsewhere referred
MORE		to as probably a term of
WHITMORE		affection. The Anglo-
BEARDMORE		Saxon words were <i>meaw</i> ,
SUMMERSELL		<i>mæw</i> , whence probably

the names MAWE and MEW. The Old Norse was *már*, which is a common baptismal name in the Landnamabok. Hence may be our name MORE, while WHITMORE and BEARDMORE may be from *hvítmár* and *biartmár*, signifying a white gull. But, as an Anglo-Saxon name More is probably derived from *már*, renowned, famous, and both WHITMORE and BEARDMORE may be compounds of this—*wiht*, a man, and *beort*, bright, entering into a great many Anglo-Saxon names. SUMMERSELL and SUMERSALL are probably the same as a Sumersul in the Domesday of Yorkshire, which appears to be from Old Norse *sula*, some kind of sea-bird—Haldorsen makes it a pelican. Such names were common among the Northmen—a Sommerfugl and a Winterfugl, “Summer-fowl” and “Winter-fowl,” are among the names on the coins minted, apparently by Scandinavian coiners, at York. So also is Svane (Swan), found likewise in the

Domesday of Yorkshire, and still a well-known name in that city. Mr. Worsaae remarks (*Danes and Norwegians in England*) that "names of birds appear on the whole to have been often assumed in the old Danish part of England." Similar names to Sommerfugl and Winterfugl are Sumerled and Winterled, probably "Summer-faring" and "Winter-faring," found also on the coins minted at York. Sumerlede again appears in the Domesday of Yorkshire, and as a name of the present day in SUMMERLAT. This, though not derived from the bird, is introduced from its connection with the group.

Any names that we may have derived from fishes have probably in most, if not in all cases, been originally surnames. But a number of the names apparently so derived are to be otherwise explained. Thus, DOLPHIN is no doubt the Old Norse Dolgfinnr, the Dolfin of early English history. SALMON, LING, and SKATE, are probably from the Scandinavian names Sæmund, Lingi, and Skati. BREAM is from the Ang.-Sax. *breme*, renowned, famous—SEAL, from the Ang.-Sax. *sæl*, happy, prosperous—and SMELT, from the Ang.-Sax. *smelt*, mild, gentle. HERRING may be from the Old Norse name Hæringr; or from the Ang.-Sax.

herra, lord, master, Germ. *herr*; or from *here*, an army. This last is indeed the origin of the name of the fish, "the shoal, or army fish." (*Bosworth*). *Herr*, *Herring*, are both given as German names by Pott. *BURT* is the same as *BRIGHT*, (p. 89.), *HADDOCK* is a diminutive of *Had*, (p. 46.), and *WHITING* is the patronymic of *WHITE*. *TROUT* may be the same as the Germ. *traut*, Old High Germ. *trut*, Low Germ. *drut*, dear, whence the German names *Trutil* and *Ehrentraut*. *FISK* and *FISH* are probably from Ang.-Sax. *fisca*, a fisherman, as *HUNT* from *hunta*, a huntsman.

But there are a few names which may be probably derived from fishes. *WHALE* would

WALE
WHALE
WHALEY
WHALEBELLY
COBB?
BRIMBLE
CRABBE
CRAPP
LAX
MORT

} be a natural surname for a big fellow. There is a Northman in the *Landnamabok* with the not very elegant surname of *Hvalmagi*, "Whale-belly." Mr. Lower vouches for a similar English name, *WHALEBELLY*. *COBB*

might be from Old Norse *Kobbi*, a seal. But as an ancient German name it may more naturally be connected with Old High Germ. *kop*, Mod. Germ. *kopf*, the head. *BRIMBLE*, however, may

be from Old Norse *brimell*, a seal, the surname of a Northman in the *Landnamabok*. CRABBE, a name both German and Danish, is no doubt from the fish, and probably originally a surname. CRAPP may correspond with *krapp*, the Old High German form. LAX is from Old Norse *lax*, Ang.-Sax. *leax*, *lax*, a salmon; but probably, like FISK and FISH, the name signified a salmon-fisher. The Anglo-Saxon and Old Norse languages have the property of forming, by the addition respectively of *a* or *i* to a word, another word implying one who has connection with it; thus from *lax*, a salmon, would be formed *laxa* or *laxi*, one having to do with salmon, and, most naturally, in the way of catching them. MORT may be from the provincial word "mort," signifying a salmon in its third year, and derived probably from Old Norse *murta*, a trout.

Names derived from reptiles or insects have probably been in most cases surnames. The serpent is an exception, as on account, we may presume, of its supposed wisdom or subtlety, it was anciently in great favour

ORME	}	as a Scandinavian bap-
ORMSTON		tismal name, and there
ORMSBY		are twenty-four men so
ORMEROD		called in the <i>Landnama-</i>

WORMS } bok. ORME corresponds
 WORMALD } with Old Norse *ormr*, Dan.
orm, and WORMS with the Ang.-Sax. *wurm*—
 the Old. Eng. "worm," a serpent. ORMSTON
 may be either a local name—"Orme's town"—
 or it may be a compound of *steinn*, stone.
 ORMEROD is not exactly a compound name, but
 rather apparently a baptismal and a surname
 joined together, and signifies "Orme, the red."
 ORMSBY is local—"Orme's village." And
 WORMALD is a compound of *ald*, old.

Orm and *wurm* were the honourable names
 of the serpent, assumed as baptismal names.
 But SNOOK, Ang.-Sax. *snóce*, Old Norse *snókr*,
 —SHLANGE, Old Norse *slangi*, Dan. *slange*—
 LINNEY, Old Norse *linni*, all signifying snake,
 may have been in most cases surnames. There
 is, however, a Snocca, who signs a charter of
 Cadwalha of Wessex, whose name seems to be
 baptismal.

PADDY may be from Old Norse *padda*, Dan.
padde, a frog; and there may have been cor-
 responding Low German forms. But the
 patronymics PADDYSON and Padding (which
 is found in Paddington, Ang.-Sax. *Paddingtun*)
 seem to mark it as rather a baptismal name,
 for which the above origin would not, I think,
 be very suitable. It may perhaps be connected

with Old Norse *patti*, puerulus, *ped*, homuncio, nanus. Or perhaps rather with Ang.-Sax. *pád*, a tunic or covering. There was a Padda in early Saxon times, (*Hist. Ecc.* 4, 13), which Mr. Kemble thinks can only be explained by a reference to Cymric or Pictish roots. But the Ang.-Sax. *páda*, one clothed or covered, (probably with armour) seems to me a sufficient origin. "Paddick," a diminutive of Old Norse *padda*, is a word in general use for a frog throughout the North of England. Hence might be our name PADDICK, which may, however, merely be a diminutive of the former name, whatever that may be. The last name, FROCKE, may probably be from Ang.-Sax. *frocca*, a frog.

Several of the names apparently derived from insects are I think doubtful.

LOPP might be from Anglo-Saxon *loppe*, a flea, and LOBB from Anglo-Saxon *lobbe*, a spider. But it is more probable that the names and the words are merely from the same origin. *Loppe*, a flea, is connected with Eng. "leap," Sco. "loup," and the name LOPP may be the same as another name LOUP, derived from personal activity, and perhaps corresponding with an Old High Germ. *Loppo*. LOBB, which is also found in the more ancient form LOBO, may be the same as the provincial word

“lob,” signifying looby, of which the original sense is laziness, and the spider may have received the name from his motionless habits while watching for his prey. Hence LOBB, LOBO, corresponding with the German Lobe, Löbbecke, Lübecke, and our own name LUBBOCK, may be derived from the same sense of indolence which has given the Ang.-Sax. name to the spider. So also with the name SPIDER itself, which signifies “spinner”; this was indeed the Old Eng. word, and corresponds with the Germ. *spinne*, Dutch *spin*, and Swed. *spindel*. So that SPIDER may probably be classed with SPINNER, SPINNEY, SPINDLER, perhaps SPENDER, as one of the names derived from trade or occupation.

MOTH, MOUTH, may be from Ang.-Sax. *moðthe*, a moth, or from *moeðe*, troublesome. And MOTE, MOTT, may be from Ang.-Sax. *mot*, a mote. Or they may all be connected with Germ. *muth*, Old High Germ. *muat*, Old Sax. *mod*, courage. Hence corresponding with an old German name Muato. MOTTERAM, MOTTRAM, are more obviously the same as the Old German Moderam, from *ram*, strong. And MUTTER may perhaps be the same as an Old Germ. Muathari, probably from *here*, an army.

Myg (midge or gnat) was the surname of a

Northman mentioned in Sax. Gramm., and from some Ang.-Sax. names of places, it seems rather probable that there was such a name in England. I don't know whether Mr. Dickens invented the name of Miggs, but there would be an appropriate etymon for the name of that disagreeable individual.

BEE might be derived from the insect—a man might be so called from his industry; but it seems almost too metaphorical an exercise for the old Teutonic mind. There was a Northman named Bia in the Landnamabok—this might be from *bí*, a bee. Or it might be from *bía*, maculare—perhaps he had a spotted face—Or from *bía*, lallare—perhaps he rocked the cradle for his wife. Our name seems to be most probably of Scandinavian origin, as its local compounds occur almost exclusively in the Danish districts. Thus we have Beesby (*by*, a village) in Lincolnshire—Beeby in Leicestershire—Beeston, the name of four parishes in Norfolk, one in Notts., one in Yorkshire, and one in Cheshire. Bie is also a Modern Danish name. BEEMAN probably signifies a keeper of bees; this seems to have been in Anglo-Saxon times a more definite occupation than it is at present. “Hwita Hatte was a keeper of bees in Hæthfelda.” (*Mss. Cott.*)

Lastly—we have BUGG, and an unpleasant name it seems. Yet there may be crumbs of etymological comfort for the BUGGS—indeed I think a good case may be made out to show that it is a name of reverence rather than of contempt. It is at all events of respectable antiquity, for Mr. Kemble, (*Names, Surnames, and Nicknames of the Anglo-Saxons*) mentions an Anglo-Saxon lady, Hrothwaru surnamed Bucge, which he thinks can be derived from nothing else than the name of the odious insect. The opinion of Mr. Kemble, and the apparent quantity of the root vowel, are arguments not lightly to be gainsayed. Still I should like to know whether there is any other proof that there were bugs in Anglo-Saxon times, or whether there is any other trace of the word in ancient Teutonic dialects. For I have heard it maintained that the bug is one of the many importations—good and bad—that we have received during the last few centuries. In Old Eng. the word meant a spectre—"Thou shalt not be afraid of any bugs by night," in an old version of the Scriptures, referred to an imaginary, and not a real horror. The lady in question, Hrothwaru, surnamed Bucge, is described as "Abbatissa et sanctimonialis"—she was an abbess and a holy

person. Now in some ages of the church a perverted self-mortification did make *uncleanliness* next to *godliness*, and I could not undertake to say that it was never so in Anglo-Saxon times. Yet still it does not seem very likely that the feeling of reverence, amounting often to superstition, which prevailed among that simple-minded people, would allow them to apply to a holy lady a term which could not be otherwise than one of contempt. Might not then Buge be classed with several other ancient names, Buga, Buge, Buggo, referred to in another chapter, and probably having the meaning of bowed or bent, as with age or infirmity? In that case nothing can be more natural than that the venerable abbess should be called by a name which would at once bring to mind the reverend years,—the cares of her high office—and the self-mortification which had combined to bow down her frame. And even if it were perfectly clear that this lady derived her name from the bug and nothing else—other BUGGS may wear their name with a difference, as I hope to show in another chapter.

Having now gone through the names of animals, beginning with the bear, and ending with the bug, we may conclude this part of the subject with a general observa-

tion. We find that the names of the nobler quadrupeds, and of the nobler birds, have generally been assumed as baptismal names. That the names of the inferior quadrupeds, and of the smaller birds, have been generally conferred as surnames. That any names that may be derived from fishes were probably surnames. That — with the exception of the serpent — names from reptiles and insects were also probably surnames. And in the exception of the serpent we may perhaps find a trace of that widely-prevailing worship or respect which was paid to that animal as the representative of evil throughout the world.

CHAPTER VI.

NAMES DERIVED FROM TREES, PLANTS, METALS, &c.

There are some names of this class which may be explained on natural principles, but there are others for which it is by no means easy to account. The reason why a man was called after the ash tree is explained on mythological grounds, p. 74. Nor is it difficult to

OAKE	}	conceive why a man should
AXE		be called after the oak, the
AXSON		emblem of stability and
AXAM		strength. This seems to be
AIKIN		the origin of several ancient
AKENSIDE		Saxon names, as <i>Æcca</i> , or
ACROYD		<i>Æcci</i> , bishop of the East
ACHARD		Angles, <i>Acca</i> , bishop of Hex-
EKINS		ham, <i>Ecca</i> and <i>Occa</i> in the
OCKMORE	royal line of Northumber-	

land. All these seem to be from Ang.-Sax. *ác*, *aec*, Old Norse *eyk*, Dutch *aik*, *EEK*, an oak. There is also a Northman, named *Aki* (*Ann. Isl.*), an *Achi* in the Domesday of Lincolnshire, and

an Old Germ. name *Acco*, a Mod. Germ. *Acke* (*Pott.*) The Norse name might, however, be derived from *aka*, to drive a chariot, whence *Oeke-Thor*, a title of Thor, "the charioteer." Our name *AXE* is, I think, properly *Acks*, a pluralism of *Ack*. Hence the local name *AXAM*, "Ack's home," and the compounds *ACROYD* (Ang.-Sax. *reod*, red), and *ACHARD* (*heard*, hard). *AIKIN*, and probably *EKINS*, signify "oaken;" and *AKENSIDE* is local, from *side*, a possession or location, and the proper name of *AIKIN*. *OCKMORE* is probably compounded with Ang.-Sax. *már*, renowned, famous.

LIND and *LINDO*, (an Old Germ. termination), may be from Ang.-Sax. *lind*, the linden or lime tree. But *lind* also signifies a shield, on account of the wood being generally used for making shields, and this is most probably the sense in which the word, (further referred to in next chapter), was used in proper names.

It is not difficult to conceive why a man should be called *THORNE* or *THISTLE*. The *Thornings* appear to have been an ancient family in England, from the Ang.-Sax. name of a place, *Þorningabyra*, "the hillock of the *Thornings*, i.e., sons or descendants of *Thorn*. *Thorny* occurs as a female name in the *Landnamabok*, and as

a man's name in Saxo. *Þystell*, signifying thistle, is also the surname of a Northman in the *Landnamabok*.

Our name HUMBLE, I have suggested, p. 102, may be from the Scandinavian name *Humbl*, which seems to be derived from *humall*, the hop-plant. And LING may be the same as *Lingi*, the name of a king in the *Volsunga-saga*, derived probably from Old Norse *ling*, heather. But in neither of these cases am I able to offer any suggestion as to "the reason why."

APPEL has every appearance of being a very ancient name, though it is by no means certain that it is from the fruit. It might be from *happel*, a word used for a horse in Silesia (*See p. 150.*) Or it might be connected with another group, of which the base is APPS. This is, I think, a pluralism of App, and derived from Old Norse *apr*, fierce, cross. From this is formed as a diminutive Old Norse *apsi*, a cross or waspish person—hence I think our name APSEY. Another diminutive may be APPACH, and another APLIN. And APPEL would fall in etymologically with the group as a fourth form of diminutive. The correspondence of a German name *Apfel* is, however, so far in favor of its being from the fruit. It

might possibly be derived from the *riks-appel*, "apple of dominion," a globe used as a symbol of authority at the coronation of Northern kings. (*Ihre, Lex. Suio-Goth.*) Or from some other source which we cannot now divine. APPLETON, APPLGARTH, and APPLERYARD, are local, and are equivalent to orchard—the primary meaning of both *ton* and *garth*, Ang.-Sax. *geard*, Eng. "yard," being an inclosure. But APPLEBY may be rather from Appel as a proper name; the root of *by* is human habitation, and no word is so frequently coupled with a proper name. Appleby in Westmoreland is supposed to be the Roman Aballaba. But Aballaba is evidently merely the latinized form of Appleby, the name it must have had before. This then seems to be one of those names referred to by Mr. Latham, (*Ethnology of the British Islands*), which seem to indicate a Teutonic, probably a Scandinavian colonization, prior to historical times.

It seems probable that CORN, KORN, CORNEY, may be names derived from the grain, though rather as a surname. There is a Northman in the Landnamabok surnamed Kornr, *i.e.*, one having corn, or having to do with corn. Though his baptismal name was Thorarinn, he seems to have been better known by his surname, for the

place where he was buried was called Kornahaugr, from *haugr*, a grave-mound. Corresponding with our names CORN and CORNEY are also the German Korn and Kornig.

A great number of names which appear to be derived from plants and fruits may be more satisfactorily accounted for otherwise. Thus

ALMOND	}	ALMOND is probably from the Ang.-Sax. name Alh-mund, Old Norse Amundr, from <i>mund</i> protection. NUTT is the same as Knut, which we incorrectly make a dissyllable in Canute; and FILBERT is the Old Germ. Philibert, "full-bright." GRAPES is probably from the Old Norse <i>greip</i> (grape), bent or crooked, a surname in the Ann. Isl. DAMSON is the son of DAMM, probably from Ang.-Sax. <i>dama</i> , a judge; and CHERRY I have referred, p. 87, to a different group.
NUTT		
FILBERT		
GRAPES		
DAMSON		
CHERRY		
OLIVE		
OATS		
OATES		
LEAF		
IVY		
IVYLEAF		
IVYMEY		
ROSE		
LILY		
PIPPIN		
GARLICK		

OLIVE, otherwise OLIFF, is the same as the Scandinavian name Olaf, borne by several kings of Denmark, Norway, and Sweden. OATS I take to be a pluralism, and class it

with OTT, OTTE, OTTO, and the corresponding German names Otte and Otto. The name Ott was recently discovered on a runic inscription in the Isle of Man, and its etymon is probably to be found in the Old Norse *otta*, to terrify, strike with fear—whence, also, the Scandinavian name Ottar. LEAF is the Ang.-Sax. *leóf*, friend, beloved one, occurring as a name both singly and in compounds. IVY, Mr. Lower thinks, may be derived from the personation in the old holiday games, in which IVY was a female character. IVYMEY, signifying “ivy-maiden,” is probably from this source, but IVY itself, along with IVE, IFE, the diminutives IVALL and IVETT, and a corresponding German name Ive, I take to be the same as the Iffi in the genealogy of the Northumbrian kings, the probable etymon of which is Old Norse *yfa*, to enrage. IVYLEAF may be a compound of this and the former word, as a baptismal and a surname joined together, which appears to occur sometimes. Though *leóf* very frequently occurs as a post-fix in regular Anglo-Saxon compound names, yet Iffi is one of those older names which do not occur in such compounds. ROSE may probably be from the flower, and corresponding names are found in most of the modern Teutonic languages: yet I doubt its

being a name of any very old standing, not finding it in any of the forms which indicate antiquity. LILY may be rather from the Dan. and Swed. *lille*, little, much used as a diminutive in proper names. Hence the same as LILL and LILE—North. Eng. "*lile*," corresponding with Dan. and Swed. *lille*, little. PIPPIN is to be classed with PIPE, PEPYS, and PIPPETT, and the local PEPLOE and PEPWORTH. I take it to be the same name as that of the Frankish King Pepin, and corresponding with the Old Germ. *Pippe*, the Mod. Germ. *Pippe* and *Pipping*, and of which the etymon is probably to be found in the Old Norse *pipr*, *velox*, *acer*. GARLICK is, I doubt not, a diminutive of GARLE, of which we have also the patronymic GARLING. And GARLE is probably another form of *carl*, a man.

There are several names which appear to express, metaphorically as it were, the material of which a man is made. Such are names of metals, at the head of which is gold. This

GOLD	}	seems to be a term of endearment, and to denote love, value, affection. Thus in the Old Friesic song quoted by Halbertsma (<i>Bosworth's origin of the English</i>
GOOLD		
GOULD		
GOLDIE		
GOLDING		
GOLDEN		

GOLDMAN	}	<i>and Germanic languages</i>), a lover addresses his mistress as "goune Swobke," "gol- den Swobke." Golde was the name of a woman men- tioned in a Saxon MSS. "Dudda was a husbandman in Hæthfelda, and he had three daughters; one was called Deorwyn; the other Deorswythe; and the third Golde" (<i>Cott. MSS.</i>) Here the meaning which I have suggested is confirmed by the names of the other two daughters, both of which are terms indicat- ing affection. This seems also to be the sense in the compound GOLDWIN, from Ang.-Sax. <i>wine</i> , friend, beloved one. So also the diminu- tives GOLDIE, GULLY, GULLET, GULLICK, will be found to correspond with those in a subse- quent chapter on names derived from affection. GOLDEN, which was, of course, a surname, may probably have had a similar meaning. There was an Alfgar, or Wulfgar, bishop of Lichfield, surnamed <i>se gylдена</i> "the golden," perhaps, Mr. Kemble suggests, for his munifi- cence. But I think it is more probable, as in
COLDMAN		
GOLDWIN		
GOLDS-		
WORTHY		
GOLDBURN		
GOULBURN		
GOUDE		
GULL		
GULLY		
GULLEN		
GULLET		
GULLICK		
GULBERT		
GULLIVER		

the previous case, a term of endearment—many bishops and other churchmen having, as will be subsequently shown, acquired similar appellations. COLDMAN and GOLDMAN are no doubt the same—*kold* being an Old High Germ. form of gold. GOLDSWORTHY is local, Ang.-Sax. *worðig*, an estate or property. So also GOLDBURN, of which GOULBURN is probably a corruption. GOUDE may be the Old Friesic and the Dutch *goud*, gold; or it may be the same as GOOD—something depends on the pronunciation. GULL I take to be from Old Norse *gull*, gold, whence probably the *gules* of heraldry. GULLEN corresponds with Old Norse *gullin*, golden; GULLY, GULLET, and GULLICK are diminutives like GOLDIE; and GULBERT is “gold-bright.” GULLIVER appears to be from the Scandinavian name Ivar—with the surname *gull*, gold, as a prefix, which not unfrequently occurs. Thus Gull-Ivar, “Gold-Ivar,” corresponds with Gull-Þorir, “Gold-Thorir,” a name in the Landnamabok. And with Gull-Haraldr, “Gold-Harold,” a name in the Ann Isl.

SILVER, with which corresponds a German Silber, is probably also an ancient name. There are many names of places in the Lake district compounded with it, as Silver How, at Gras-

mere, (Old Norse *haugr*, a grave-mound), Silver-side (*side*, a possession or location), Silverdale, &c. Here it appears to be a man's name, and probably of Scandinavian origin. There is a Solvar in the Landnamabok, but this name is not derived from the metal. SILVERSIDE is not, like IRONSIDE, derived from personal qualities, but is a local name, as shown above.

BRASS appears to be a synonym of strength ; at least the Ang.-Sax. *bræsen*, according to Bosworth, means both made of brass, and also strong, powerful. Our name BRASS might also be derived from Old Norse *brass*, *salax*, but the patronymic, Brassing, found in BRASSINGTON, seems to point to a baptismal name.

COPPER might be a corruption of COWPER, Old Norse *kaupari*, a dealer, still found in the North of England "horse-couper." But the correspondence of a German name Kupfer is so far in favor of its being derived from the metal.

IRON is a name of the sort likely to have been in ancient use, yet I have not met with it as such, nor does it occur in any of the forms which indicate antiquity.

There is rather more to mark STEEL as an ancient name. For we have STOLE, which appears to be from *stál*, another Ang.-Sax.

form of *styl*. And STALLARD and STOLLARD, signifying "steel-hard." There was a Northman surnamed Stáli, from *stál*, steel, in the Ann. Isl. And Pott has a corresponding German name Stahl.

STONE is usually considered a local name, derived, like Delapierre, from residence near some remarkable stone. It is possible that in some cases this may be the origin, but it cannot be considered as the general rule. For it

STONE	} is an ancient baptismal name, found singly or in compounds, in most of the Teutonic languages. STONE corresponds with Ang.-Sax. <i>stán</i> — STAIN with Old Norse <i>steinn</i> , Sco. "stain—
STONARD	
STAIN	
STAINER	
STANNARD	
STAINSBY	
STAINBURN	
STEEN	
STENNING	
STENSON	
FREESTONE	
HASTINGS	

common Scandinavian names. STAINBURN may be the Old Norse name Steinbiörn, compounded with biörn, a bear—or rather with Biörn as a proper name. FREESTONE may be the Old Norse Freysteinn, compounded probably with the name of the god Frey. Or

it may be from the Ang.-Sax. *Frīðestan*, from *frīð*, peace, which in our names frequently changes into "free." *HASTINGS* may of course be in some instances local, from the name of the place. But the place itself, there seems no doubt, derives its name from a Scandinavian *Hasting* or *Hastings*. The correct and original form of this name seems to be found in the *Hásteinn* of the *Landnamabok*, which is derived from *há*, high, and the proper name of *Steinn*.

WOOD also is generally considered local, from residence in or near a wood. And so no

<i>WOOD</i>	}	doubt it usually is, but not
<i>WOODING</i>		invariably, for the patrony-
<i>WOODSON</i>		mics <i>WOODING</i> and <i>WOOD-</i>
<i>WOODALL</i>		<i>SON</i> , the diminutive <i>WOOD-</i>
<i>WOODARD</i>		<i>ALL</i> , and the compound

WOODARD seem to indicate a baptismal name. We find an Ang.-Saxon named *Wudda* in a charter of *Cadwalha* of *Wessex*, A.D. 688. This may mean a wood-man, or a dweller in a wood, or one who has in some way to do with wood.

GLASS also appears to be an ancient name, from its patronymics *Glasson* and *Glassing*, (found respectively in *Glassonby* and *Glassington*), and *GLASKIN*. It is probably from a

similar origin to some other names of this class, signifying one who has in some way to do with glass—thus, though a single name, partaking of the nature of a surname. It may be one of those names which have superseded the baptismal name.

AMBER is now a very uncommon name ; the London directory in various years oscillates between one and none. Yet it seems formerly to have been common, as it occurs in names of places in various parts of England, and has given rise to much speculation among antiquaries. Thus we have Amberley in Sussex, Amberhill in Cumberland, Ambergate in Derbyshire. The Ang.-Sax. name of Amesbury in Wilts was also *Ambresbyreg*, which has been supposed to be from the proper name of Ambrose. This Bryant (*Ancient Mythology*) disputes, for he says “no such person existed”—a rather bold negation. In accordance with a theory of his own, he derives it from a supposed ancient word signifying sacred or divine, cognate with the Greek *ambrosios*, and connects it with Stonehenge, the great stone temple in its neighbourhood. But Ambres is only the genitive singular of Amber, and Ambresbyrig signifies, as I suppose, “Amber’s borough.” There is a Northman named Ambar in *Sax*.

Gramm., but I think it very doubtful whether this is from the mineral. The doubt is increased by another name, Sambar, in the same list.

Gold, silver, steel, iron, stone, seem natural terms to express metaphorically the stuff that a man is made of. But surely even the proverbial partiality of a shoemaker would hardly make him suggest that there was nothing for the purpose like leather. Yet it is an unquestionably ancient

LEATHER	}	tionably ancient name; there was a bishop called Leðar in the time of Æthelbert. (<i>Cod. Dip. Ang.-Sax. No. 981.</i>)
LEATHERBY		
LEATHERDALE		
LEATHERHEAD		
LEATHERBARROW		

And from the local name LEATHERBY, (*by*, a village), and a place called Leather How, in Cumberland, (*haugr*, a grave-mound), it seems rather probably to have been also Scandinavian. Other local names are LEATHERDALE, LEATHERHEAD, and LEATHERBARROW. The last, which seems rather to have puzzled Mr. Lower, is the name of a hill by the side of Windermere, which has given the name to a dweller at its foot. It seems probable that the name of the Anglo-Saxon bishop was not a baptismal one, as it would be derived most naturally from some article of dress. For

instance, it is possible that he may, in imitation of John the Baptist, have affected a leathern girdle round his loins. There is a Northman in the *Landnamabok* with the surname of *Leðr-hals*, "leather-neck," which, as the text explains, was derived from a cuirass which he wore made of leather.

There are several names which are to be otherwise explained. Thus *ALUM* is probably a local name, from *ham*, home, and the ancient name *Alla*, *Ali*, *Allo*. *SANDS*, though it might be in some cases a local name, is I think better derived from Ang.-Sax. *sand*, a messenger. *DIAMOND* also seems very doubtful. We have the name *DAYMENT*, which does not seem likely to be a corruption of either *DAYMAN* or *DIAMOND*, though either of them might be corruptions of it. It seems more probably to be one of the ancient compounds of *dag*, day—perhaps an old name *Dagomund*. *JEWELL* is I think a diminutive, to be classed with *JEWETT*, another diminutive, *JEWSON*, a patronymic, and *JEWSBURY*, a local name. What the word *Jew* is, which forms all these names, is not clear to me, but I should doubt its meaning a son of Abraham.

CHAPTER VII.

NAMES TAKEN FROM WAR, ARMS, AND WARLIKE
OCCUPATIONS.

MOSTLY ORIGINAL BAPTISMAL.

In an age when war was—if not the “whole duty”—at least the main business of man—names taken from the pastime in which he delighted, and the weapons in which he trusted, were as natural as they were common.

There are several names which seem to contain the abstract sense of war, battle; but I have already shown that at least some of these are to be referred to the personification of Northern mythology. Thus *hild* and *guð*, two words both signifying war, were used personally by the Anglo-Saxon poets, and thus connect themselves with the names Hild or Hilder, Gunn or Gud, of two of the Valkyrjur, maidens appointed by Odin to select the victims in battle. Hence both these words, singly as well as in compounds, were in common use for the names of men. There are some other names

in the following lists which evidently have a reference to the Valkyrjur.

Our name HILL is commonly supposed to be local, from residence on or near a hill—and so, in some or in most cases, it doubtless is. But in others I think that it is derived from *hild*, battle; corresponding with the German family names Hild, Hilt, Hille, which shew the origin more distinctly. Again, in Denmark, where the ancient names are retained mostly as Christian names—Hille, evidently the old name Hilda, derived from one of the maidens of Odin, is the Christian name of women.

HILL	}	This opinion is further confirmed by the patronymic HILLSON, which of course could not be from a local name. Also, by the compounds, HILDYARD, HILMER, HELMORE, HILGERS, and HILLYER. The first is probably compounded with <i>heard</i> , hard—the second with <i>mar</i> , renowned, famous, corresponding with the German names Hillmer, Helmar, Hildemar—and the last with <i>gar</i> or <i>ger</i> , a spear, corresponding with the German Hilger, the Old High German Hildegard. HILLDRUP
HILLE		
HILLSON		
HILDER		
HILDYARD		
HILMER		
HELMORE		
HILGERS		
HILLYER		
HILLDRUP		

is no doubt a local name, from *thorp*, a village, which in the names of places in Germany, and still more commonly in Denmark, is corrupted into *drup* or *trup*. Indeed Pott has a German name Hiltrup, corresponding with our HILL-DRUP. Connected with this group is our christian name Matilda—another relic of the Valkyrjur. Its ancient form is generally Machthild or Mechthild: it is compounded with Old Sax. and Old High Germ. *maht*, might, and signifies “might of battle.”

From the Ang.-Sax. *guð*, Old Norse *gunn*, *gunnur*, *gud*, Old High Germ. *gund*, *gunt*, are GUNN, with its patronymics GUNNING and

GUNN	}	GUNSON, and its diminutive
GUNNING		GUNNELL, corresponding
GUNSON		with Gundila, an Old Ger-
GUNNELL		man name, and Gunila, a
GUMBOIL		Danish and Swedish female
GOOD		christian name. GUMBOIL,
GOODING		the most villanous of all
GOODGE		corruptions, is the same
GUTCH		no doubt as an Old Germ.
GOODLAKE		name Gumpold or Gund-
GOODBURN		bold. Good, with its pa-
GOODLIFFE		tronymic GOODING, and
GUTHRIE		its probable diminutives
GOODBODY		GOODGE and GUTCH, may

be in some cases from the Old Norse form *gud*. GOODLAKE is probably the same as Guthlac, also corrupted into GOODLUCK. GOODBURN may be the same as the Old Norse name Gunnbiörn or Gudbiörn, from *biörn*, a bear. So also GOODLIFFE may correspond with the Gudleifr in the Landnamabok, the Guthlaf of Beowulf, signifying "war-offering." GUTHRIE I take to be from the Ang.-Sax *gud-reow*, "battle fierce." GOODBODY may perhaps mean a war-herald, from Old Norse *gud*, war, and *bodi*, a messenger. I know that GOODCHAP, GOODFELLOW, and GOODCHILD will all rise up to rescue their companion—still, without being sure of the former part of the word, I think that "body," in the names of persons, and originally in the English language, signified a messenger.

From the Ang.-Sax. *wig*, war, *wiga*, a warrior, Old Norse *vig*, war, *vigr*, warlike, come

WIGG	}	WIGG, with its patronymics
WIGSON		WIGSON and WIGGINS, and
WIGGINS		its diminutives WIGGETT
WIGGETT		and WIGGLES. Wig occurs
WIGGLES		in the ancestry of Cerdic,
WIGMORE		king of the West Saxons,
WIGRAM		and Wiga is found in the
WIGSELL		Domesday of Yorkshire.

HARVIG	}	WIGGETT may be the same as an Ang.-Sax. Wigod, (<i>Cod. Dip.</i> 764.) And
HARVEY		
GARVEY		

WIGGLES corresponds with a present Frisian name Wiggele. WIGMORE is "war-famous," like HELMORE. And WIGRAM is "battle-strong," corresponding with an Old High Germ. name Wigram. WIGSELL, which Mr. Lower facetiously calls "barberous," is a local name from *sel*, a dwelling, cottage. HARVIG and HARVEY, corresponding with the Germ. name Herwig, are compounded with *here*, an army. And GARVEY with *gar*, a spear.

Another group, HODD, HADDO, CHAD, HEAD, &c., of which the meaning is war, battle, I have referred to, p. 46, as connected with the name Hödr, of one of the Northern deities. A few names, omitted in the former list, but apparently belonging to it, are inserted here.

SHADE	}	SHADE, with its diminutive SHADDOCK, I take to be the same as CHAD. SHADBOLT is compounded with <i>báld</i> , bold; and SHADRAKE (unless the same as the Hebrew Shadrach), with <i>ric</i> , rule, dominion. SHADWELL might be local, or it might be from Ang.-Sax. <i>wæl</i> or <i>wel</i> , carnage,
SHADDOCK		
SHADBOLT		
SHADRAKE		
SHADWELL		
CADWELL?		
HEADACHE		

slaughter, corresponding with similar names in succeeding lists. In Florence of Worcester's table of Woden's ancestry the father of Beaw or Beowulf is called Sceadwala. And there was a Ceadwala or Cadwalha, King of Wessex, whose name has probably the same meaning. Hence our name CADWELL may be the same as SHADWELL. The curious-looking name HEADACHE, which Mr. Lower has among names of complaints, is no doubt properly Headick, a diminutive of HEAD, like HADDOCK, and SHADDOCK, and a German Hädicke in the same group.

Another group is from Ang.-Sax. *beado*, Old Norse *böd*, war. (Or some of them from Ang.-Sax. *beada*, a counsellor, exhorter, whence more probably the name of the Venerable Bede.) The Beadings were an ancient family in England, from the Ang.-Sax. names of places, (*See p. 111.*) BIDDULPH is "war-wolf"—BIDLAKE probably "battle-play," corresponding with GOODLAKE and GERLACH (*See also HAVELOCK, p. 129.*) BIDDIS and BIDMEAD seem to be "war-maid," from *dis*, woman

BEDE	}	Sax. <i>beada</i> , a counsellor, exhorter, whence more probably the name of the Venerable Bede.)
BEDDOE		The Beadings
BEDDING		were an ancient family in
BEDSON		England, from the Ang.-
BIDDULPH		Sax. names of places, (<i>See</i>
BIDLAKE		<i>p. 111.</i>) BIDDULPH is
BIDDIS		"war-wolf"—BIDLAKE pro-
BIDMEAD		bably "battle-play," corres-
BEDWELL		
BODMER		

or goddess, p. 29, and *mead*, maid, p. 26. BODMER is compounded with *már*, renowned, famous, like HILLMER or HELMORE, and WIGMORE. And BEDWELL is, I think, from *wæl* or *wel*, carnage, slaughter, like SHADWELL and CADWELL in the preceding list.

Corresponding with German and Danish *krieg*, Dutch *kryg*, Swedish *krig*, are CRICK,

CRICK	}	CREAK, CRIDGE.* CREE
CREAK		may be from a Friesic form
CRIDGE		of the same. Richthoven
CREE		has the Old Fries. <i>krija</i> for
CRICKET		<i>kriga</i> , to wage war, and
CRICKMORE		the New Fries. has <i>kryen</i> .
CRICKMAY		CRICKMORE is "battle-

famous," like HELMORE, WIGMORE, and BODMER. And CRICKMAY is "battle-maid," referring probably to the Valkyrjur, like BIDDIS and BIDMEAD.

From the Ang.-Sax. *sæc*, *sec*, war, *saca*, an opposer, may come SACK, SEEKINGS, SACKETT, a diminutive, and perhaps SATCHELL, another diminutive.

The Ang.-Sax. *winn*, contention, war, *winna*, a combatant, forms several compound names,

* May not the name of the game cricket, which is pre-eminently one of mimic war, be derived as a diminutive from this word?

but it is not always easy to distinguish between this and *wine*, friend, beloved one. The sense guides us in such as BALDWIN, from *báld*, bold, CHADWIN, from *chad*, war, and in WINSPEAR. The curious-looking name PORTWINE, I think, may be from this origin. Port was one of the early Saxon names of which the meaning is not very clear, but it seems most probably from *portian*, to beat. If either from this origin, or from *port*, as the gate of a fortified place, it seems most naturally connected with *winn*, strife.

SIGGS
SEAGE
SIGGINS
SEGAR
SIGGERS
SUGAR
SIGMUND
SIMMUND
SIBERT
SIBBALD
SEAMER
SEYMOUR
SEYFRIED
SEFFERT
SIGRIST

From the Ang.-Sax. *sige*, Old Norse *sigr*, victory, are the names SIGGS, SEAGE, and SIGGINS. Sig and Sigga were common Anglo-Saxon names ; there is a Sig dux, *Cod. Dip.* 762—a Sigga in the history of Northumberland, *Sim. Dun.* 788, 893—and there was a Sicgga, bishop of Selsey, but Mr. Kemble thinks this a contraction. Sigi was the name of the progenitor of the Volsungs in the Vol-

sungasaga. Sigo was also an Old High Germ.,

and Sieg is a Mod. Germ. name. From Ang.-Sax. *sigra*, Old Norse *sigarr*, victor, are the names SEGAR, SIGGERS, and probably SUGAR as a corruption. There is a Siggær in the genealogy of the Northumbrian kings from Woden, and there was a Sigar, bishop of Wells. Sigar is also the name of a Northman in the Landnamabok, and Siggeir is the name of a king of Gothland in the Volsungasaga, but this seems to be compounded with *geir*, a spear. Sigar and Sigmundr were both titles of Odin, p. 35. SIBERT is probably a corruption of Siebert, "victory-bright"—this name occurs in the genealogies of the kings of the East Angles, East Saxons, and West Saxons. There is a corresponding Germ. name Siebert, and an Old High Germ. Sigiperaht. SIBBALD, corresponding with the German names Sebald, Siebold, Sybelt, is a similar contraction of Siebald, "victory-bold," which was the name of one of the kings of the East Saxons. SEAMER, SEYMOUR, corresponding with the German Siemer, Simmer, of Sigimar, "victory-famed." And SEYFRIED, SEYFFERT, SEFFERT, corresponding with the German Seefried, Siefert, Seyffart, &c., of Siegfred or Sigefred, (peace of victory), which was the name of an Anglo-Saxon bishop of Chichester. The last name, SIGRIST, seems to

refer to the name, Rist, of one of the Valkyrjur, (*see p. 58.*) The duty of Odin's maidens being to dispense victory, this seems a natural compound.

In an age of hand-to-hand conflict, when every man had to depend upon the strength of his own arm, and the temper of his own steel, a tried and trusted weapon was naturally regarded with a feeling amounting almost to affection. We find both in the old Teutonic and Celtic myths that the sword of a celebrated warrior was often distinguished by a proper name, and that magical or peculiar properties were not unfrequently attributed to it. It seems also that there were some names of weapons, more used in poetry and mythology, and more honorable, so to speak, which were more commonly adopted for the names of men. Thus *brand*, a poetical word, signifying literally a torch, but metaphorically a sword, from its shining, and which was (*see p. 35*) one of the names of Odin, was most in favor as a name of men. It seems, however, to have been

BRAND	}	Scandinavian or Angle
BRANDT		rather than Saxon.
BRANDY		Brandi, "one having a
BROND		sword," is the name of a
		Northman in the Land-

BRANDER	}	namabok, and hence pro-
BRANDARD		bably our name BRANDY.
BRANDRAM		BRANDER has probably
BRANDIS		the same meaning, cor-
HILDEBRAND		responding with the old

Eng. "sworder," a swordsman. BROND is from *brond*, in Ang.-Sax. and Old Fries. another form of *brand*—*a* and *o* interchanging as usual. The Brondings, apparently a Scandinavian people, are mentioned in Beowulf, and also in the Scôp or Bard's song. It does not appear whether they derived their name from a hero called Brond, or from *brond* as the name of a weapon, but more probably the former. BRANDARD and BRANDRAM are compounded respectively with *heard*, hard, and *ram*, strong. BRANDIS may be from Old Norse *dis*, woman, maid, goddess, and may mean "sword-maid," referring, like other names previously mentioned, to the Valkyrjur. Or it may be from *brana*, a heroine, and *dis* as above—being still a woman's name, and perhaps still referring to the Valkyrjur. HILDEBRAND, compounded with *hild*, battle, is referred to, p. 121.

We have also SWORD as a name—I have not met with it in ancient use, excepting in the name Swerting, of a Goth mentioned in Beowulf. But it is contained apparently as a proper

name in some Anglo-Saxon names of places.

Another word for a sword was Ang-Sax. *meche* or *mece*. There is a *Mecca* mentioned in the *Scôp* or Bard's song, as ruling the Myrgings (the people of the old Nordalbingia), whose name seems to be from this origin. So may be our *MEECH*, and *MECHI*, still famed for the sharpness of his blades. *MEEX* might be from the adjective as a surname, but there is the patronymic *MEEKING*, which is against this derivation. However, all the above names might be from Ang-Sax. *mece* or *meca*, a mate, consort.

Corresponding with the Old Fries. *klinge*, Germ. and Dan. *klinge*, Dutch *kling*, a blade, (as of a sword), are *CLINGO* (an Old Germ. termination), *CLINCH*, and the very business-like name of *CLINKSCALES*, which is local, from "scale," "shiel," or "shield," a log-hut, a common word in the North of England.

From the Old Norse *kordi*, Dan. *kaarde*, a sword, common also no doubt to some Low German dialects, are *CORD*, *CORDY*, and the

CORD	}	patronymic <i>CORDING</i> . From the constant interchange of <i>a</i> and <i>o</i> , it is probable that <i>CARD</i> and <i>CHARD</i> are variations of the same name.
CORDY		
CORDING		
CORDER		
CARD		

CHARD	}	Hence CORDER and CARDER, like the before-mentioned BRANDER, may correspond with the Old Eng. "sworder," signifying a swordsman.
CARDER		
ALLCARD		
CORDWELL		
CARDWELL		

ALLCARD is in all probability the same as an Alcheard, *Cod. Dip.* 520. CARDWELL and CORDWELL I take to be compounded with Ang.-Sax. *wæl* or *wel*, carnage, slaughter—like *wælseax*, a death-knife—*wælsþére*, a death-spear—*wælsceaft*, a death-shaft—and resembling BEDWELL, SHADWELL, and CADWELL. I think that the name of Cerdic, king of the West Saxons, is probably to be connected as a diminutive with this group.

From the Ang.-Sax. *seax* or *seax*, a dagger or short sword, it is supposed by some writers that the Saxons have derived their names, as the Germans from *ger*, a spear. Hence our names SAXE, SEX, of which SIX is probably a corruption, may be either from Ang.-Sax. *Seaxa*, a Saxon, or from *seaxa*, in the sense of "one having a sword." There is a Sæxa in the genealogy of the East Saxon kings, whose name must have had this latter meaning, for as a name of nationality, it would have been unmeaning. SAXBY and SEXBY are local, from *by*, a village,

and, as I take it, the proper name of Sax or Sex. So also SAXTON and SEXTON, and not, I think, from "sexton," a grave-digger. All the names in this list might however be pluralisms of the names in a former list, derived from *sæc* or *sec*, war. Thus SAXE and SEX might be Sacks and Secks—SAXBY, SAXTON, and SEXTON might be Sacksby, Sackston, and Seckston.

From the Ang.-Sax. *ecg*, Old Norse *egg*, an edge, sword, war, battle, are EGG, EGGINS, EDGE, EDGSON, EDGINGTON, corresponding with Eggo, an Old High German name. EGGAR, probably signifies an inciter, stimulator—EDGER may either be the same, or it may be a softened form of EDGAR, (*See next list*). There is also an EGGBRECHT, (apparently an English name) in the directory; corresponding with the Anglo-Saxon Egbert, "edge-bright."

The honorable name of the spear, used in poetry and mythology, seems to have been Ang.-Sax. *gár* (gore), Old Norse *geir* (gare), Old Sax. and Old Fries. *ger*. Hence were compounded a great number of Anglo-Saxon, Old Norse, and Old German names, not a few of which will be found in the following list of English names.

GORE	}	GORE and its patronymic
GORING		GORING correspond with

GARE
 GAREY
 GARRISON
 JARY
 GARRICK
 GERICH
 GERISH
 GERKEN
 GORMAN
 GARMAN *
 JARMAN
 GERMAN
 JERMAIN
 GORBOLD
 GORBELL
 GARRARD
 JARRARD
 GERARD
 JERARD
 GARROD
 GARRETT
 GARROLD
 JARROLD
 GERHOLD
 JERROLD
 GARMENT
 GARSTIN
 GARFORD

Ang.-Sax. *gár*—GARE, GAREY, GARRISON, JARY, with the Old Norse *geir*. Both Geir and Geiri, (one having a spear) are found as proper names in the Landnamabok. Pott has the Old High German name Gero, and the Mod. Germ. Göhre and Göring. GARRICK, GERICH, and GERISH might be compounded with *ric*, powerful. But the correspondence of an Old High Germ. Gericho, and the Mod. Germ. Gericke, Gehrke, Gerke, Görish, which all appear to be diminutives, makes it more probable that our names are the same. Another diminutive is GERKEN, corresponding with a German Gherken. GORMAN, GARMAN, JARMAN, GERMAN, JERMAIN, corresponding with a

GARFORTH	}	German Gehrmanu, are
GERLACH		not I think, derived from
GERLOFF		nationality, but rather
GARLAND		from the same origin as
LINNEGAR		the name of the people
LINGARD		viz., <i>germann</i> , a "spear-
GARWOOD		man." German was not
GURWOOD		uncommon as an early
GARRAWAY		Saxon name; among
GORWAY		others there was an
EDGAR		abbot of that name in the
ROGER		time of Æthelred. And
LEDGER		there was a Jaruman,
ORGAR		fourth bishop of Mercia,
ALGER		whose name I take to
WHITTAKER		have the same meaning.
SNELLGAR	GORBOLD and GORBELL	
BOMGARSON	are compounded with	
GARDEN ?	<i>bald</i> , bold, and corres-	
GORDON ?	pond with the Old High	
JARDINE	German Garibald, Ger-	
JERDAN	bold, and the Italian	
DANGER ?	Garibaldi. There was a	
Garibald, duke in Bavaria, as early as the		
middle of the sixth century. Hence the name		
of the fierce defender of Rome is of Teutonic		
origin, and has a very appropriate etymon.		
(Manin, the name of the intrepid defender		

of Venice, has also very much the appearance of a Teutonic origin). GARRARD, JARRARD, GERARD, JERRARD, corresponding with an Old High Germ. Gerhard, and an Ang.-Sax. Gerard (Archbishop of York), are compounded with *hard*. GARROD, GARRETT, with *raudr* or *röd*, red, equivalent to "bloody-spear." There is a Northman named Geirraudr in the Landnamabok; it was also a name in Northern mythology. (*See p. 72.*) ROGER, RODGER is the same name inverted, and corresponds with a Hrodgeir in the Landnamabok, the Hroðgar of Beowulf, and the Old Germ. Rudiger. GARROLD, JARROLD, GERHOLD, JERROLD, corresponding with an Old High Germ. Gerold, are compounded with *old*. (I wonder if the original Jerrold's spear was as sharp as his descendant's pen). GARMENT is no doubt a corruption of Garmund, compounded with *mund*, defence, protection. There was a Garmund, *Cod. Dip.* 978; there is a Geirmundr in the Landnamabok; and there is an Old High Germ. Germunt quoted by Meidinger. GARSTIN corresponds with an Old Norse Geirsteinn in the Landnamabok, compounded with *steinn*, stone. GARFORTH and GARFORD are probably compounded with Ang.-Sax. *ferð*, life, spirit, which enters into many Anglo-Saxon names. GER-

LACH is from Ang.-Sax. *lác*, Old Norse *leik*, game, sport, like BIDLAKE, GOODLAKE, HAVELOCK. GERLOFF, corresponding with an Old Norse name Geirleifr, and an Old High Germ. Gerlof, is from *leif*, offering, sacrifice. GARLAND might be local, from "gard-land," land surrounded by a fence. But more probably the same as an Old High Germ. Gerlind, from *lind*, the lime or linden tree—hence a shield, (perhaps also a spear) made of that wood. Then LINNEGAR and LINGARD may probably be inversions of the same. GARWOOD and GURWOOD might be local—or they might more probably be from Ang.-Sax. *garwudu*, spear-wood, a javelin. GARRAWAY and GORWAY may be compounded with Ang.-Sax. *wæg*, a wave, like the name Wægbrand, "wave-sword," in the genealogy of Ida, king of Bernicia—it may be a metaphorical expression for a pirate or sea-rover. EDGAR is the Ang.-Sax Eadgar, compounded with *ead*, prosperity. LEDGER I have referred to, p. 122, as probably a corruption of LUDEGAR, from *leod*, people, and *gar*, a spear. ORGAR is the same as an Old Germ. Orgar, (*Beneken, Teuto*) probably a contraction of the Ang.-Sax. name Ordgar, from *ord*, chief. ALGER is the same as an Algar, bishop of the East Angles, probably a contraction of the

more common name *Ælfgar*, from *ælf*, an elf. WHITTAKER I take to be the same name as that of Wihtgar, nephew of Cerdic, King of the West Saxons, from *wiht*, a man, or a warrior. It occurs in later Anglo-Saxon times—several of Æthelstan's charters are signed by a Wihtgar, or Witgar, minister. SNELLGAR is compounded with Ang.-Sax. *snel*, Old Norse *sniallr*, bold, brave, active. BOMGARSON has been supposed to be a corruption of the German Baumgarten, and by Mr. Lower, with more probability, of the French *bon-garçon*. I think, however, that it is more likely to be from the Ang.-Sax. *bongar*, a fatal spear—BONGARSON being a patronymic. *Gar-dene*, signifying "Spear-Danes," or "warlike Danes," is a common epithet applied to that people in Anglo-Saxon poetry. I think it possible—though it is a mere speculation—that this may be the origin of our names GARDEN and GORDON, and of DANGER as an inversion.

Another word for a spear was Old Norse *spiot*, Old Fries. *spit*, Dutch *speet*, Eng. "spit," of which the High German form is *spiess*. Hence probably comes our name SPITTA, one having a spear. Corresponding with the Germ. *spiess*, and a Dutch form *spies*, may be SPICE, and by aphæresis, PEACE. Pott has *Spiess* as

a German name. It will be rather odd if MEEK and PEACE signify respectively a sword and a spear. (*See* p. 217.)

From the Ang.-Sax. *pīl*, Old Norse *pīla*, a dart or arrow, probably come PEEL, PEELING, PILL, PILE, and the diminutive PELLATT. There is an Ælfnoð surnamed Pilia, *Cod. Dip.* 492, of which Mr. Kemble says, "I can offer no explanation." Might it not be properly Pila, one having a dart? Pott has the German name Peel, but without giving any satisfactory explanation of it. We have a name PILBEAM, which seems to mean the handle of a javelin, like the Ang.-Sax. *gārbeam*, the handle of a spear.

Another name frequently occurring in Anglo-Saxon times is Odda, which does not appear to be a word of the language, and of which Mr. Kemble also says, "I can offer no explanation."

OHDE	}	tion." Might it not be from
OADES		Old Norse <i>oddr</i> , a dart or
ODAY		arrow, whence Oddr and
ODDY		Oddi, common Scandina-
ODY		vian names? There was
ODELL		also an Odo, archbishop of
ODLING		Canterbury, A.D. 946, in
ODGERS		which we seem to have an
ODGEAR		Old Saxon termination.

And the names Odo, Ode, and Odil occur in the Domesday of Yorkshire. Our names ODAY, ODDY, and ODY may correspond with the Ang.-Sax. Odda, Old Norse Oddi—ODELL, perhaps a diminutive, with the Odil of Domesday, and ODGEAR, ODGERS, with Odgeir, a name in the Landnamabok, compounded with *geir*, a spear. But there are other Scandinavian words from which some of these names might be derived—OHDE, OADES, and ODY might be from *ódr*, mad, furious—ODAY might be from *óda*, great-grandmother—ODELL might be from *odæll*, fierce—ODLING might be from *ödlingr*, a king, noble.

From the Ang.-Sax. *becca*, an axe, probably come BECK, BECCO, (an Old Germ. termination), and the diminutives BECKET and BECCLES. Becca occurs in early Saxon times ; there was a Becca, dux, (*Flor. Wig.* 889). So also in the Scôp or Bard's song, "Becca ruled the Bannings." Mr. Kemble observes that "this is the Biki of Norse tradition." But there is an Ang.-Sax. Bicca to correspond with the Old Norse Biki, (*see* p. 151), and it seems to me that this is a different name. Pott has an Old High Germ. Becco, a Mod. Germ. Beck and Beckel. There is a Northman surnamed Bekkr in the Landnamabok, but this is local, from

beckr, a brook, North-Eng. "beck." Some of our names may be from a similar local origin, but others of them point to an ancient baptismal name.

Corresponding with German *picke*, Dutch *pick*, Dan. and Swed. *pik*, Eng. "pike," are probably PIKE, PICK, PICKING, and the diminutives PICKLE and PICKET. PIXTON is "Picks town," and PICKUP is also local, Ang.-Sax. *hopu*, a mound, or Old Norse *hóp*, a recess.

From Ang.-Sax. *sceaft*, a spear, dart, arrow (literally "what is shaped or smoothed") come SHAFT, SHAFTO (an old Germ. termination), and SHAFTESBURY, in Ang.-Sax. *Sceaftesbirig*, SHAFT's town or borough.

The helmet and the shield have also furnished a number of names. *Helm* as a termination entered into a great number of regular Anglo-Saxon names, such as Eadhelm, Brighthelm, Alfhelm, &c. We have HELM itself, but of the compound names I find very few. Wilhelm (William), is an earlier name, occurring in the genealogy of the East Anglian Kings from Woden. HILLIAM may probably be a similar corruption of Hildhelm, from *hild*, war. I have not met with this as an ancient name, but there are precisely similar names, as Gundhelm, Sighelm, &c.

More common as a simple name is the Ang.-Sax. *col*, Old Norse *kollr*, also signifying a helmet. There is a Colo miles in a charter of Edward, *Cod. Dip.* 825—a Cola No. 923, and a Cole, apparently not the same person, in No. 925. And Kollr, Koli, Kolli are the names of several Northmen in the *Landnamabok*. Hence

COLLA	} come our names COLLA, COLEY, COLE, COLLS, with the patronymics COLSON, COLLISON, COLEING, COL-ING, and the diminutives COLLET, COLLICK, to which we may perhaps add COLLEGE. COLLA and COLEY correspond directly with the Ang.-Sax. Colla, Old Norse Koli, "one having a helmet." COLEMAN and COLMAN are probably the same name as that of a Colman, Bishop of Lindisfarne A.D. 663, who is described as a Scot. COL-
COLEY	
COLE	
COLLS	
COLLISON	
COLING	
COLLETT	
COLLICK	
COLLEGE ?	
COLEMAN	
COLLARD	
COLBURN	
COLBRAND	
COFFIN	
COLVIN	
COLERIDGE	

LARD and COLVIN seem to be compounded respectively with *heard*, hard, and *win*, strife. COLBURN is the same as the Old Norse Kolbiörn, compounded with biörn, a bear, or rather with the proper name of Biörn. And Col-

BRAND, which occurs in charter 925, is also probably a Scandinavian name. It might be from Old Norse *kolbrandr*, a live or burning coal, but I think more probably from *kollr*, helmeted, and the proper name of Brand. COFFIN may be a corruption of Kolfinn, from *kollr*, helmeted, and the proper name of Finn; I find only the female name Kolfinna in the Landnamabok. COLERIDGE might be local, from "rigg" or "ridge;" or it might be a compound of *ric*, rule, dominion. There is an Anglo-Saxon name Ceolric, which occurs several times, but this seems to be from *ceol*, a ship, keel.

The names SHIELD, SKELDING, SCOLDING, and SKOULDING are referred to p. 102, as connected with a heroic origin. There are two or three compound names, as SHELDRAKE, SHELD-RICH, SHELLARD, and SCOLLARD—the two former from *ric*, rule, and the latter from *heard*, hard. Or the former might be from sheldrake as the name of a bird in Old Eng.

The names LIND and LINDO are referred to in the last chapter as derived from *lind*, the lime or linden tree, which was used commonly for making shields. Hence the word became synonymous with shield, which was probably the sense in which it was used in proper names

Another word for a shield was Ang.-Sax. *rand*, probably cognate with Eng. "round." Hence RAND—RANDLE, a diminutive,—and RANDOLPH, compounded with *ulf*, wolf. RONDEAU, notwithstanding its French garb, may perhaps only be a Saxon Rondo, from *rond*, another form of *rand*, a shield.

From the Goth. *hari*, Ang.-Sax. *here*, Old Norse *her*, Old High Germ. *hari*, *heri*, an army, are compounded a number of names. Hence

HARRE	}	may be HARRE, HARRY,
HARRY		HARROW, (an Old Ger-
HARROW		man termination) the pa-
HEARING		tronymics HERRING and
HERRING		HEARING, and the diminu-
HARRATT		tives HARRATT, HARRIOT,
HARRIOT		and HERIOT. (But there
HERIOT		are also, probably from the
HARMAN		same root, the Ang.-Sax.
HARRYMAN		<i>harra</i> , <i>hera</i> , a lord, master ;
HERMON		the Old Norse <i>hári</i> , <i>harri</i> ,
HARGRAVE		a king ; and the Ang.-Sax.
HARRAD		<i>heor</i> , Old Norse <i>hiör</i> , a
HEROD		sword—the last a name in
HERAUD		the Landnamabok.) HAR-
HARWARD		MAN, HARRYMAN, and
HERWARD		HERMON, are from Ang.-
HARBERT		Sax. <i>heremann</i> , a soldier.

HERBERT	}	HARGRAVE is from Ang.-
HARMER		Sax. <i>gerefa</i> , Old Norse
HAROLD		<i>greifi</i> , Germ. <i>graf</i> , a ruler,
HERRICK		reeve, steward. HARVARD
HEREPATH		and HERWARD are from
LUTHER		Ang.-Sax. <i>weard</i> , a warden.
RUDDER		Hereward was the name of
WILLER		a famous Anglo-Saxon who
WARNER		made a gallant stand against
THEODORE		William the Conqueror.

HARRAD, HEROD, HERAUD might be from Old Norse *heradr*, leader of an army. Or from Heraudr, a name in the Landnamabok, compounded with *raudr*, red. HARBERT, HERBERT, and HARMER are probably compounded respectively with *bert*, bright, and *már*, illustrious. HAROLD is of Scandinavian introduction, compounded with *alldr*, old. HERRICK might be from the name Hereric, compounded with *ric*, rule, dominion, which occurs in Beowulf, and also in the genealogy of the Northumbrian kings. But there is a Leicestershire family of Herricks, who derive their lineage, according to tradition, from Erick, the forester, a Dane or Northman who raised an army to resist the invasion of William the Conqueror. This is a different name—the Eirekr of the Landnamabok, signifying probably “ever powerful.” HERE-

PATH might be from Ang.-Sax. *herepæd*, an army-path, in which case it would be I presume local. But I think more probably from *herepád*, a coat of mail. LUTHER, corresponding with the German Luther, Lüder, Old Friesic Luder, and with Lothere, the name of one of the kings of Kent, is probably compounded with *leód*, *liód*, to which we cannot in compounds assign a very definite meaning—sometimes it is “people,” sometimes rather countryman or prince. RUDDER, corresponding with the German Roadhar, Rüder, Roder, seems to be from *reod*, *rud*, red. WILLER and WARNER correspond with the German names Willer and Warner, which Pott derives from the Old High German Williheri and Warinheri—the former compounded with *wille* or *willo*, will, and the latter perhaps with Old High German *werren*, to dispute, contend. THEODORE is the same as a Theodhere, son of Ida, king of Bernicia, compounded with Ang.-Sax. *theod*, people—hence probably of similar meaning to Luther.

The names signifying champion or hero have been included in Chap. 4. And the names signifying strength, valour, and courage will be classed under another category. There remain to be considered some names derived from war-like occupations.

A post of honor and of danger has always been that of the standard-bearer. One of the

CUMBER	}	Ang.-Sax. words for an ensign or standard was <i>cumbor</i> , whence probably Cumbra, the name of an Anglo-Saxon chief, A.D. 756, (<i>Rog. Wend.</i>), signifying one having, or one bearing, a standard. This may be the origin
COOMBER		
CUMPER		
CUMBERBATCH		
CUMBERPATCH		
SANER		
FANNER		
VANNER		
BANNER		

of our names CUMBER, COOMBER, and CUMPER. CUMBERBATCH and CUMBERPATCH seem to contain the English word "badge." Of this various etymologies are given in the dictionaries, but I think there cannot be much doubt that it is from the Ang.-Sax. *béag*, a ring or bracelet, which was commonly given as the reward of valour. Hence the above names may refer to some such distinction earned either by capturing or by defending a standard. Another Ang.-Sax. word was *segen* or *seign*, whence I think SANER in the same sense as the former words. The Ang.-Sax., Old Norse, and Old Fries. have *fanna*, an ensign, and the Old High Germ. has *fanner*, an ensign-bearer. Hence may be our name FANNER, of which VANNER is a Dutch or Low German form.

The Germ., Dan., and Swed. have *banner*, and the Dutch *banier*, a banner. There was a noble family of Banners in Denmark, whose founder, according to Saxo, was a Dane named Tymmo, who assumed the name of Banner after a battle between Canute and Edmund of England. Pott has the German names Banner, Fahne, and Pfanner, but the last might mean a maker of pans.

We have also some names of which the meaning appears to be war-herald, and compounded with *boda*, *bodi*, *bode*, *bud*, or *bote*, an envoy or messenger. I have already in this chapter alluded to GOODBODY as perhaps having this meaning, compounded with Old Norse *gud*, war, and corresponding with the Anglo-Sax. *warboda*, of the same meaning. (We have also FREEBODY and FREBOUT, referred to in the next chapter as probably signifying a peace-messenger.) GARBUTT may be the same as a Gerbodo in the Domesday of Yorkshire, compounded with *gar* or *ger*, a spear. And BODGER and BOTTGER may be inversions of the same. HARBUD has probably a similar meaning, from *hari*, *here*, an army.

CHAPTER VIII.

NAMES EXPRESSIVE OF PEACE, FRIENDSHIP, AND
AFFECTION.

It is a long list of fierce and cruel names that we have just been considering. Most of them seem to have been given in the cradle—it was a war-baptism—so to speak. The innocent babe on his mother's breast was called by a warlike name, in the hope that his sword would one day make other babes orphans, and other women childless. Even the gentler sex had often the same ungentle names—for war was the religion of the day.

It is pleasant then to meet with names which speak of peace and good-will, of love, friendship, and affection—and to trace—as we shall be able to do—the softening influence of Christianity even in the names of men. For, though many names of this chapter are older than the introduction of Christianity ; yet there are several others—borne especially by bishops and churchmen in early times—which

seem to have been bestowed as marks of the affection in which they were held, or of the gentleness which they displayed. And even the greater prevalence of words of this class as baptismal names may serve to indicate the existence of a new and better feeling.

The most common word of this class in ancient compounds seems to have been Ang.-

FRID	}	Sax. <i>frið</i> , Old Norse <i>fridr</i> ,
FRITH		peace, which was in most
FREETH		cases baptismal. ALFRED
ALFRED		is "all-peace," and ALFREY
ALLFREY		is, I take it, the same name.
HUMFREY		HUMFREY is the same as a
WILFORD		Hunfrið, seventh bishop of
GODFREY		Winchester, and a Hunfrid
MANFRED		in the Domesday of York-
TURFFREY		shire. Wilfrid was the
FREDERICK		name of an Archbishop of
FREESTONE		York, a bishop of Worces-
FREEBOUT		ter, another of St. David's,
FREEBODY		and another of the Middle-

Angles. We have it only as a Christian name, unless WILFORD is the same. (But it might be also from an Ang.-Sax. Wilferth.) GODFREY and MANFRED correspond with the Old High Germ. names Godfred and Manfred. TURFFREY seems to be the same as a Turfrida,

wife of the Anglo-Saxon Hereward, whom he married in Flanders. Fridrekr was the name of an Icelandic bishop; it was also an Old High Germ. name. FREESTONE may be from the Old Norse name Freysteinn, compounded probably with the name of the god Frey; or from the Ang.-Sax. Friðestan, compounded with *frið*, peace. FREEBOUT and FREEBODY are, I think, from Old Norse *fridarbodi*, Dutch *vreedebode*, Germ. *fredensbote*, a herald of peace—opposed to several names mentioned in the last chapter as signifying war-herald.

Another group, with the names SIBSON, SEIPP, SIFFKEN, &c., of which the meaning is peace, friendship, concord, is referred to, p. 55, as perhaps connected with the name of Sif, the wife of Thor, in Northern mythology. There was a Sibba, eighth bishop of the church of Elmham in East Anglia.

At the head of the most ancient group of names expressive of love and affection is TAIT, to which I have referred, p. 105, as the Tætwa,

TAIT	}	in the table of Woden's ancestry in the Ang.-Sax. Chron. In Florence of Worcester's list the name stands as Cetwa, which, as it is capable of no explanation,
TATE		
TATESON		
TATTLE		
TATCHELL		
TATTERSALL		

TEAT	}	is probably an error. Tata and Tate were respectively names of men and women in Anglo-Saxon times, and though we find no etymon for it in that language, yet there is no doubt that it is the same as the Old Norse <i>teitr</i> , Old German <i>zeiz</i> , and that it denotes, as Mr. Kemble observes, "gentleness, kindness, and tenderness of disposition." Perhaps something more enters into the meaning—something of what is meant when a woman is said to be "charming." But the original sense seems to be simply that of smallness—the Old Norse <i>tita</i> , <i>res tenera</i> , <i>tata</i> , minimum quid, <i>tytla</i> and <i>tutla</i> , diminuer. And it is one of those words in which the sense of love, value, and preciousness is expressed by the sense of diminution. There are several cognate words in English—some, such as "tittle," "titlark," "titmouse," containing merely the sense of smallness—others, such as "tit-bit," containing, like the Old Norse <i>táta</i> , a sugar-plum—the sense of
TETLEY		
TITE		
TITT		
TITTEY		
TITCHEN		
TYTLER		
TOOT		
TOATS		
TOTTIE		
TOTHILL		
TOOTAL		
TOTMAN		
TUTT		
TUTTY		
TUTING		
TUTTLE		

choiceness. As is frequently the case with ancient names, this seems to run the gamut of the vowels—TATE, TEAT, TITE, TOOT, TUTT. We have no name found in a greater variety of ancient forms than this. In addition to the Tætwa before referred to in the table of Woden's ancestry, there is a Tytmon (*homo eximius*), third from Woden in the genealogy of the East Anglian Kings; and, further on, there is a Tytla or Tytel (a diminutive form), son of Wuffa, in the same genealogy. Pott has the Old Saxon names, collected from various sources, Tato, Tatto, Teti, Toto, Tuto. Totilas, or Totila, (the *s* being the sign of the nominative case,) was the name of a king of the East Goths in the middle of the sixth century. Grimm. (*Deutsch. Gramm.* 3. 666) refers to the name Totila, which he shows to be a diminutive of Tota. Ehrentraut (*Fris. Arch.*) has the female name Teit—Leo (*Ferientschriften*) has the corresponding female diminutive Teitla. In Anglo-Saxon times there was a Tatwin (compounded with *wine*, beloved one), ninth Archbishop of Canterbury; and there was a Tatfrith (*frith*, peace) bishop of Winchester, who died before he was ordained. There was a bishop of Selsey called Tota, and there was a Totta, first bishop of Leicester. Mr. Kemble

considers the latter a nic-name, and states that his proper name was Torhthelm. There was an Ethelberga, "otherwise called Tate," daughter of Ethelbert, king of Kent, which Mr. Kemble considers "a term of endearment given by her family to the lady." There was a Tata, minister, who signs several charters of Alfred of Wessex, A.D. 882; and there was a Tata, presbyter, who signs several charters of Edward of Wessex. Tate was the baptismal name of one of the Hatte family, referred to p. 16, as having the oldest family name on record. We find, also, an Anglo-Saxon Tatemann, from the name of his grave, "Tatemannes byrgel," referred to as a boundary mark in a charter, *Cod. Dip.* No. 1250. Teitr (Tate) was a common Scandinavian name—always a baptismal name—Teitsson is frequently a surname. There is a Toti in the Domesday of Notts. And, lastly, Pott has the modern German names Tette, Tettmann, Tittman, Titel, Tittel, and Tott. It is not quite clear to me in what manner the name was used in Anglo-Saxon times. In Old Norse it seems to have been always a baptismal name, applied as a term of endearment in the cradle. In the Anglo-Saxon names which I have quoted it is, in all cases except two, a single

and apparently a baptismal name—in one case there is a regular surname appended. In the two cases of exception—Ethelberga, also called Tate—Torhthelm, also called Totta—it is not a surname, but another name. There is, however, another point of consideration which rather favors the opposite view—and this is that an unusual number of persons with this name seem to have been churchmen. There are four Anglo-Saxon bishops and one priest bearing the name singly or in compounds. And out of eleven Northmen with this name in the *Ann. Isl.*, there are five churchmen, viz., one bishop (of Skalholt), one prior, one deacon (*diaconus*), and two priests. We might almost be disposed to think that it was a name of endearment bestowed on a beloved pastor by his flock, to the superseding perhaps of his original name. And yet it is difficult to reconcile this with the fact that it never in any case appears as a surname. So that upon the whole I do not find it easy to come to a conclusion upon this point.

Of our names, TAIT, TATE, and the patronymic (not common) of TATESON, correspond with the Ang.-Sax. Tata, Tate—the Old Sax. Tato, Tatto, and the Old Norse Teitr, Teitsson. TEAT is the same as the Old Sax. Teti, Mod.

Germ. Tette—and TOOT, TOATS, TOTIE, as the Old Sax. Toto, Ang.-Sax. Tota, Mod. Germ. Tott—TUTT and TUTTY as the Old Sax. Tuto. The diminutives TATTLE, TETLEY, TITLEY, TOTHILL, TOOTAL, TUTTLE, perhaps TYTLER, correspond with the Old Sax. Tytla and Teitla, Goth. Totilas, Mod. Germ. Titel and Tittle. TOTMAN is the Ang.-Sax. Tátemann, Old Sax. Tytmon, Mod. Germ. Tettmann and Tittmann. TITCHEN is another form of diminutive ; and TACHELL is probably from Ang.-Sax. *cild*, child. TATTERSALL is a local name—Tattershall in Lincolnshire—in Domesday Tateshale.

Upon the whole then it will be seen that TAIT is a very good name for a bishop. And there is a very good bishop for the name.

The Ang.-Sax. *wine*, friend, beloved one, singly and in compounds, forms many Anglo-Saxon names. There was a Wine third bishop

WINN	}	of London—a Godwine
WINSON		bishop of Lichfield, two
WHINES		of the same name of
WINNET		Rochester — a Winfred
WINSTON		bishop of Winchester,
WINSTANLEY		and several others. The
WHISTON		last we have now only as
WINMEN		a female Chistian name.
GODWIN		Several of these names,

OSWIN	}	as Godwine, "beloved of
SIDDEN ?		God," and other names
SIDDONS ?		of bishops in the preced-
UNWIN		ing and following lists,
OWEN		do not seem to have been

baptismal, but to have been bestowed on account of character or disposition. Wine, the name of the third bishop of London, has very nearly the same meaning as Tait, that of the last. But Wine, at any rate, did not owe his bishopric to his character, for he *bought* it, as Bede tells us, from Wulfhere, king of Mercia. We find also a Wynstan, clericus, and a Wistan, presbyter, *Cod. Dip.* No. 616, and a Wistan in the genealogy of the Mercian kings—the latter name apparently a corruption of the former. Hence our names WINSTON, WINSTANLEY, (local), and WHISTON. WINMEN is probably the same as Winemen, *Cod. Dip.* No. 853, compounded with *myn*, love, affection—hence a term of double endearment. OSWIN, which was the name of one of the kings of Northumbria, seems to have the same meaning as GODWIN, but it refers to the old heathen gods. SIDDEN, (whence probably SYDENHAM as a local name) and SIDDONS, may be a corruption of Sidewine, *Cod. dip.* No. 929, perhaps from *side*, modesty. UNWIN may be

from Ang.-Sax. *unwine*, enemy, the reverse of *wine*, friend. Or it may be from *unwinn*, unconquerable, and so connected with another group, p. 212. Or from *un*, negative, and *wyn* or *win*, joy; this seems the meaning of the name Onwen of a manumitted serf, *Cod. Dip. No.* 971, who it is to be hoped, became more cheerful after his emancipation. Unwona was the name of a bishop of Leicester, but this seems to be from *un*, negative, and *won*, a fault—which is saying a great deal—even for a bishop. OWEN appears to be from the Old Norse *ovínr*, corresponding with the Ang.-Sax. *unwine*, enemy. There is an Owine, who signs some of the charters of Ealdred: at this time many Scandinavian names had become naturalized. There is again an Owine in the Domesday of Yorkshire. In compound names it is not always easy to distinguish between *wine*, a friend, and *winn*, war, strife. (*See p.* 213.)

The Ang.-Sax. *leóf*, Old Norse *liúfr*, dear, beloved, precious, singly or in compounds, also forms a great number of names. There was

LIEF	}	a Leof, assassin of King
LEAF		Edmund, who sadly be-
LIFE		lied his name. And Liúfa,
LIVING		Liufina are respectively

LIVINGSTONE	}	male and female names
LIVETT		in the Landnamabok.
LIVICK		There was a Living,
LIVESEY		Archbishop of Canter-
LOVE		bury, and another of the
LOVING		same name Bishop of
LOVELL		Worcester. The baptis-
LOVETT		mal name of the former
LOVICK		was Ælfstan, and Mr.
LOVEYS		Kemble considers the
LOVESEY		name to have been given
LIVEMORE		in both cases as an epithet
LOVEDAY		of affection. It would be

properly Leófing, being formed from *leóf*, dear, though not in this case as a patronymic. There were also Leofgar, bishop of Hereford, a Leofric, of Exeter, a Leofwine, of Lichfield, and a Leofsy, of Worcester. The termination *sy* in many Anglo-Saxon names is probably a contraction of *sige*, victory, but I think that in the above case Leofsy is merely a diminutive, like our "lovey." There is also another diminutive form in Livick, the name of a Dane or Northman mentioned in Saxo. The Ang.-Sax. Leóf has variously become our LEAF, LIFE, LOVE. Our LIVING, and the local LIVINGSTONE, correspond with the Ang.-Sax. Living (properly Leofing.) Then there are the dimi-

nutives LIVETT, LIVICK, LIVESEY, LOVELL, LOVETT, LOVICK, LOVEYS, LOVESEY. The last I take to be the same as Leofsy, the name of a bishop above-mentioned. Another, LIVICK, corresponds with a Scandinavian name above-mentioned. LIVEMORE is probably compounded with Ang.-Sax. *már*, renowned, famous. And LOVEDAY may be a compound of *dæg*, day, not uncommon in Ang.-Sax. and Old. Germ. names. There was a Roger Love-day, a judge or commissioner, who made the circuit of Herefordshire A.D. 1278.

Another group is from Ang.-Sax. *dyr*, Old Norse *ðiri*, dear, beloved. Some of the names,

DEAR	}	might be from <i>dyr</i> , a deer,
DEARING		but the sense guides us in
DEARY		most of them. There was
DARLING		a Diora, bishop of Rochester,
DEARLING		whose name, like that of
DORLING		others referred to, must
DEARMAN		have been an epithet of
DEARLOVE		affection. We find also an
DARWIN		Ælfmar <i>dyrling</i> , a young

noble mentioned in the Ang.-Sax. Chron. Mr. Kemble says "*dyrling* and *cild* are terms used to denote the young nobles of a house, perhaps exclusively the eldest son, in whom all expectation rests." DEARLOVE is probably the same

as Deorlaf, a bishop of the Magasætas, a compound of this and the last word. DARWIN is probably the same as Deorwyn, the name of an Ang.-Sax. woman, p. 198, from *wyn*, pleasure.

From Ang.-Sax. *myn*, love, affection, are probably MINN, MYNN, MINNOW (an old Germ.

MINN	}	termination), and MINSON.
MYNN		MINNEY, MINNETT, MINOCH,
MINNOW		MINKE, MINKS, MINCE, MIN-
MINSON		CHIN, are diminutives, and,
MINNEY		I think, throw some light
MINNETT		on a disputed point of Eng-
MINOCH		lish etymology. Our word
MINKS		"minx" Johnson supposes
MINKS		to be a contraction of "min-
MINCE		nick" or "minnock," a word
MINCHIN		which occurs in the "Mid-

summer Night's Dream," but which most commentators now consider an error of the press. Todd, Richardson, and Webster, then, all agree in making "minx" a contraction of "minnekin," which the former very unphilologically derives from the Fr. *mignon*. Now, if we turn to our names, which we have like another language side by side with the first, and often much richer, particularly in diminutives, we find both MINOCH and MINCHIN, formed according to the strictest philological rules. The

one is a diminutive in *ek, ik, ok*, corresponding with LOVECK, and having the same meaning—the other is a diminutive in *ken, kin, or chen*, corresponding with TITCHEN, and having the same meaning. The one forms our word “minx”—we have the three steps—MINOCH, MINKE, MINKS: the other is the same as our word minniken. Then there are other diminutives—MINNEY, corresponding with DEARY, WINNEY, LOVEYS, TOTTIE, TUTTY—MINNETT, corresponding with LOVETT and WINNETT. Minnie is still used in Scotland to denote “mother,” and in England as an affectionate diminutive of Mary; but its original meaning is simply “love,” or rather “loveey.”

The Ang.-Sax. *milde*, mild, gentle, entered into several names of women, as Mildryth, daughter of Merewald, king of the West Mercians. The termination *dryth* is from the name of one of the Valkyrjur, p. 58, but it seems to have had in many cases the general sense of maid or woman. Hence our name MILDRED, still used also as the christian name of women. We have likewise MILD MAY, which has just the same meaning, from *may*, a maiden.

We have also SWEET, with its patronymic SWEETING—SWEETLOVE, and SWEETMAN—all probably Ang.-Saxon names. There is a Swet-

man, referred to by Mr. Lower as the name of a moneyer on one of the Anglo-Saxon coins found at Alfriston in Sussex.

TROTT, TROUT, DROUGHT, and TROTTMAN correspond with Germ. *traut*, dear, Low Germ. *drud*, beloved, Old High German *truten*, to caress. LIPTROT, a name quoted by Mr. Lower, is probably compounded with *leóf*, dear, and corresponds with a Germ. name *Liebetrut*. And MOKETROT, another name quoted by him from a Sussex subsidy roll of the 13th century, is probably from Ang.-Sax. *maca*, a husband, or *mace*, a wife : it seems to be "dear mate," a term of conjugal affection.

In Chap. 6 I have referred to "gold" and "golden" as being terms of affection, derived from the preciousness of the metal. And I have mentioned an Anglo-Saxon bishop of Litchfield as having the surname of *se gyl-dena*, "the golden."

So also in Chap. 5 the names derived from the dove seem in many, if not in all cases to have been terms of endearment. And there was a bishop of the Magasætas bearing the name of Tyrhtell, derived most probably from the gentleness of his disposition.

CHAPTER IX.

NAMES DERIVED FROM RELATIONSHIP.

Names derived from relationship might be presumed to be in all cases surnames, applied to distinguish between two persons bearing the same baptismal name. Yet this would be an erroneous conclusion, for there are several very ancient names of this class which are certainly not surnames, and most probably baptismal.

I have already referred, p. 117, to the names ATTS, ATTEY, ATTO, as derived from an ancient word signifying father—and to the diminutives ATTLE, ATHELL, ATLEY, which signify grandfather, as the same name as that of the renowned leader of the Huns. We may add to the group the names HETT, perhaps ETTY, and the diminutives HETTICH, HETLEY, EDDELS, ETTLING, corresponding with *etha*, an Old Friesic form of the same word, and *edel* or *ethla*, its diminutive. And to the ancient names there given we may add Atto and Etto as Old Friesic names from Richthofen, and

Attila as the name of several counts of Bavaria. It is difficult to conceive how such a name could in the first instance be baptismal, and how a babe could be called father or grandfather. But it is not difficult to conceive how the name might be given as a title of honor and respect to the head of a family or of a people; and how, once established as a name, it might afterwards become baptismal.

The name FATHER, with which corresponds a German Vater, may probably be explained on a similar principle. I am not sure that FEATHER is not a variation of the same, corresponding as it does very nearly with a North of England pronunciation, as also with *feder*, one of the Anglo-Saxon forms. From the name FEATHER, (whatever its meaning), a local tradition of Northumberland enables us to get the name FEATHERSTONHAUGH. The origin is thus explained. Upon the family estate there was a sepulchral mound, called in Cumberland a "how," in Northumberland a "haugh." Upon this mound were two upright stones, called the "feather stones"—memorials no doubt, erected in accordance with the custom of the Teutonic nations, to him who was laid below, and still, as in numberless other instances, bearing his name, which, I take it, was Feather. From

this mound then first the estate, and then the family, was called Featherstonhaugh. There is, however, another tradition, referred to by Mr. Lower, which makes Featherston a corruption of the Ang.-Sax. name Frithestan. But according to the usual phonetic principles of change, Frithestan would rather become Free-stone, and in other respects the former tradition is the more definite. The name of Fearby in Yorkshire, which was in Domesday Federbi, seems also to mark FEATHER as an ancient name. Still it is by no means certain that it is from the above origin, and not, along with a corresponding German name Feder, the same as English "feather," and perhaps of similar meaning to another name WING, elsewhere referred to.

With the old word *atta*, a father, corresponds *amma*, a mother or nurse, (for anciently these were one), found in most of the old Teutonic languages, cognate perhaps with the Latin *amo*, and to be traced to the Sanscrit *amma*, to cherish. Hence may be our names AMES, AMEY, the local AMPHLETT, (*flett*, a dwelling,) AMSDEN, (*den*, a valley,) and perhaps AMET, AMOTT, and AMYOT as diminutives.

MODER is probably from the Ang.-Sax.

moder, Old Norse *modir*, a mother; and MEADER from *médyr*, another Ang.-Sax. form of the same. In the name Motherby (*by*, a village,) of a place in Cumberland, we appear to have a trace of this as an ancient name. There is also a German Mutter, which Pott seems inclined to explain otherwise; but the correspondence of our names is in favour of the ordinary meaning of the word.

ING, INDGE, &c., signifying son, offspring, are referred to, p. 98, as connected with a mytho-historical origin, and as probably originally baptismal.

BROTHER might naturally be supposed to have been a surname. Yet it was a common Scandinavian name, and to all appearance baptismal. There was a Broder or Brother, King of Denmark—another, one of the Scandinavian kings of Dublin—and two Danish nobles of the same name at the court of Canute. There is also a corresponding German name Bruder. From BROTHER is formed BROTHER-TON as a local name.

BROTHERSON might be the patronymic of BROTHER. Or it might be the Old Norse *brodurson*, a nephew. So also SISTERTON, Old Norse *systerson*, a nephew by the sister's side—SONSON, Dan. *soenneson*, a grandson. FAIR-

BROTHER is derived from the Danish *farbroder*, an uncle, in which sense the word is still in use in Scotland. These no doubt must have been surnames.

There are a number of names of which the meaning seems to be uncle, and which, as far as we are able to find any trace of their ancient

EMES	}	use, appear to have been baptismal. EMES corresponds with the Ang.-Sax. <i>eam</i> —EMMS, HEMS, EMSON, and the diminutives EMMENS and EMMET, with the Old Friesic <i>em</i> —YEMMS with the New Friesic <i>yem</i> . OHME, OMEGA, and perhaps HOME are the same as the Low German <i>ohm</i> , and its diminutive <i>oelmke</i> . Corresponding with these are Old German names Omeko, Omeke, Emico, and Mod. Germ. Ohm and Ohme.
EMMS		
EMSON		
EMMENS		
EMMET		
HEMS		
YEMMS		
OHME		
HOME ?		
OMEGA		

I do not think that UNCLES is a name of this class. It seems more probably a euphonic corruption of the name Ulchil or Ulchel in Domesday. This again, I take it, is a corruption of Ulfkel, and that probably a contraction of Ulfketel. (*See p. 138.*)

CHAPTER X.

NAMES DERIVED FROM NATIONALITY.

Names derived from nationality have no doubt been in some cases surnames—in some others they may possibly have been baptismal. But most frequently they appear to be of a class which have been used in place of the original names, and have in many instances eventually superseded them. A stranger coming among men to whom his name might have an unfamiliar sound, would be very apt to be called instead by the name of his nationality. Hence also such names as NEW, NEWMAN, NYE, NYMAN, (Dan. *ny*, new,) NEWCOMEN, (Old Norse *nýkominn*,) &c. From a similar origin is probably CUMMING, as the patronymic of Cumma, a stranger, one newly arrived, which we find as the name of a serf, *Cod. Dip.* 971. GUEST might be supposed also to be a name of this class. But this would probably be an erroneous conclusion, for Gestr was a common Scandinavian name, and apparently in all cases

baptismal. Even in the Norna Gestr of the saga, Gestr, though it comes last, is the baptismal, and Norna, which signifies witch, the surname. GIST, GAST, and its patronymic GASTING, are the two Anglo-Saxon forms *gist* and *gæst*. It also enters into compounds such as HERGIST, from *here*, an army, which shews more clearly that it is baptismal.

There are several cases in which it is uncertain whether the names are derived from nationality, or whether the personal and the national names are not both from the same ancient origin. Thus GERMAN, p. 221, might mean a native of Germany, or it might mean a spearman—SAXE, p. 218, might mean a Saxon, or it might mean a dagger-man. EATES, YEATES, &c., p. 64, might signify either Jute or giant. (But JUTSON and JUTTING, patronymics, and JUTSOM, local, "Jut's home," may be more probably from nationality.) FLEMING might possibly be in some cases from Old Norse *flæmingr*, an exile, which Meidinger suggests as the origin of the people's name. In Denmark, where it is a christian name, this is more likely to be the case than it is with us. I do not think that even SCOTT is in all cases certain. The Old Norse has *skotti*, a runner, and *skottskr*, which means both a Scotchman, and also one

who is swift-footed—this has been supposed to be the origin of the people's name. Or SCOTT might be from *skot*, a dart, like several names of the same class referred to in a preceding chapter. Hence SCOTTER, SHOTTER, SCOTCHER may be the same as SHOOTER—and SCOTTEN may be Ang.-Sax. *sceotend*, an archer. While SCOTSMITH is pretty evidently the same as ARROWSMITH.

Some other names are doubtful. Thus ROMAN I take to be a corruption of the Old Norse Hromundr, the Hrothmund of Beowulf. Romanby in Yorkshire was in Domesday Romundebi. And in names of places in Norway and Denmark we find just the same change. ANGLE might mean an Anglian, and NORMAN might be a native of Normandy. But Angel, and Norman or Nordman were both Old Scandinavian names—the latter in particular not unfrequent in our early annals. It might perhaps mean a Norwegian as distinguished from a Dane. EASTMAN seems also originally to have implied the same distinction, but in general use it appears to have comprehended all the Scandinavian peoples. DANCE, DENCE, DENCH, perhaps DENNIS, may be Ang.-Sax. *Danisca*, *Denisca*, a Dane, *Denisc*, *Densc*, Danish. So NOURSE, NURSE, NORRIS may

mean a Norseman—or they may be from Ang.-Sax. *norice*, a nurse. ALLKINS and ELKIN may possibly mean Englishman. So common was Alla or Ella as an early Saxon name that the Northern Scalds familiarly term Englishmen in general *Ello-kyn*, the race of Ella. (*Wheaton's History of the Northmen*.) ALLKINS and ELKIN may, however, simply be diminutives of Alla or Ella. FREESE, FRIES may probably be from Ang.-Sax. *Frysa*, a Frisian. And BROCKMAN, though capable of other meanings, (*see p. 163*,) may be from Brocman as the name of a particular tribe of Frisians, and which Grimm, (*Deutsch. Gramm.* 2, 507,) explains to mean the inhabitant of marshes. WALSH is Ang.-Sax. *wæls*, a Welshman. But BRITTON, BRITTEN, BRITTAIN may be from Ang.-Sax. *bryten*, powerful, and not from nationality. SWEITZER and SWEETSUR no doubt mean Swiss—PICKARD, PICKERT, PICKER probably a native of Picardy. There is one Pickard, a Lombard, mentioned by Thomas of Walsingham, A.D. 1344. Hence PICKERING and PICKERSGILL as local names, *ing*, a meadow, and *gill*, a ravine. I am not sure that PINCKARD, PINKER, and the local PINKERTON, are not a euphonic corruption of the same.

LAMBERT, LAMPARD, LAMPORT are not, as

sometimes stated, corruptions of Lombard. They are the Anglo-Saxon and Old German name Lambert, a corruption of the older name Landbert, compounded with *land*, and *bert*, bright. A similar corruption is LAMBOLL, from the Old German Landbold.

There are one or two names which seem to correspond with those of tribes or peoples mentioned in Beowulf and in the Scôp or Bard's song. Thus WARNE might be the same as the Wærnas or Wernas, the Varini or Verini, a people on the Elbe. IMBER might be the same as the Ymbras, whom Lappenberg supposes to be the Imbers of the isle of Femern. And there is a name in the directory, WENDELKEN, which curiously coincides with the Wendlaleód of Beowulf, and might have the same meaning, viz., that of the kin, race, or people of the Wends or Vandals. Mr. Thorpe observes, "under the name of Vindland was at one time comprised the whole coast land from the Schlei by Sleswig to the mouth of the Vistula."

CHAPTER XI.

OLD SAXON AND ANGLO-SAXON NAMES.

It may seem a curious fact that we have more of Old Saxon than we have of Anglo-Saxon names. I use the word Old Saxon in its wide sense, and I mean to say that we have at the present day more of those names such as the early invaders—Angles, Saxons, Jutes, or Frisians—brought over with them to this country, than we have of those regular compound names which were current in the height of the Anglo-Saxon power. And further—that if we turn to the ancient seats from which those early settlers came, we shall find that still the same names are current there. There is a people—or rather a remnant of a people—who once owned a large portion of the German sea-board—now much broken up and intermixed, but still in some insulated places holding their nationality with little change—very near relatives of ours, though few know more of them than the name. Of all the

ancient dialects none has a more close connection with the Anglo-Saxon than the Old Friesic—of all the modern dialects perhaps none has such strong points of resemblance to the English as the New Friesic. On all the wide continent of Europe they alone use the word “woman” like ourselves. “It is generally,” observes Mr. Latham, “the first instance given of the peculiarity of the Frisian language. ‘Why can’t they speak properly, and say *kone*?’ says the Dane. ‘*Weib* is the right word,’ says the German. ‘Who ever says woman?’ cry both.” (*Ethnology of the British Islands.*)

M. Halbertsma, (*Bosworth’s origin of the English and Germanic languages*), observes that there are few of the early Saxon names which are not in use among the present Frisians, though by time a little corrupted or abbreviated.

“They have *Hortse*, *Hengst*, *Witte*, *Wiggele*, *Eske*, *Tsjisse*, *Tsjerk*, *Ealse*, *Hessel*; for A.S. *Horsa*, *Hengest*, *Witta*, *Wihtgil*, *Æsc*, *Cissa*, *Cerdic*, *Elesa*. Also *Lense*, *Timen*, *Elle*, for *Wlencing*, (patronymic of *Wlenc*), *Cymen*, *Ælle*; *Ine*, *Idē*, *Offe*, for *Ine*, *Idē*, *Offa*.” And we have *HERTS*, *HINCKS*, *WITT*, *WIGGLES*, *ASKE*, *CHEESE*, *CHURCH*?, *ELSE*, *ELLIS*, *HASSELL*,

LENCH, TIMMENS, ELLEY, INNS, IDE, HOUGH? (I do not think that he is right in connecting the Friesic name Hessell with the Saxon Elesa; it seems to be the same as an old Saxon Hasala, our HASELL, and HASSELL.) In another place he has the names Watse, Ritse, Hodse, Gibbe, corresponding with our WATTS, RITSON, HODSON, GIBB. And Oeds, to be connected with a group, p. 225, Sats, (with an euphonic or patronymic), the same as our SATOW, (an Old Germ. termination), signifying settler or inhabitant, and Hoatske, perhaps the same as HODGE, HOTCHEN, HOTCHKIN. There are only four of the Frisian names quoted above that are introduced by him for the direct purpose of showing their connection with the English.

It is scarcely necessary to show that we have few left of the regular Anglo-Saxon compound names; it is a fact well known, and it has naturally been assumed *a fortiori* that we must have few of the names that are still older. But I will take the most common of all the regular Anglo-Saxon compounds—that of *æthele* or *ethele*, noble. Where are the numberless Athelstans, and Athelhards, and Ethelbalds, and Ethelberts, and Ethelreds, and Ethelwards, and Ethelrics, and Ethelwines? Besides EDEL-

STEN (Athelstan)—one doubtful name, ADLARD—which may be Athelhard—is all that the London Directory has to say of the most common and the most honourable of Anglo-Saxon names.* But the Wiggles and the Watts, the Hodges and the Gibbs live on—in narrow London lanes—in quaint old Frisian farms—live on as they lived before the Anglo-Saxon day began.

I have already suggested that the pure Anglo-Saxon system of compound names might be somewhat of a fashion, confined very much to the nobler classes, (whose names of course it is that appear chiefly before us in history), and not pervading the mass of the people, who still held mainly to those old and simple names to which they had been accustomed. And this, I think, derives some confirmation from the names of individuals in the less exalted spheres of life occasionally brought before us; as for instance, those of the Hatte family, (*see p. 15*). Hence the Saxon nobility being in part extinguished, and in part Normanized at the

* There is a name, ADDLEHEAD, given by Mr. Lower. But this is not a regular Anglo-Saxon name, but rather the Old Sax. and Old High Germ. female name Adelheid, whence probably Adelaide, as the christian name of women.

Conquest, a reason may be found to account for the scantiness of names of this class at the present day.

On the other hand, the correspondence between our own names and those of our early Saxon invaders has already been frequently brought before the reader's notice in these pages. But in order to present it in a more striking light, I propose simply to take the names of the first comers in chronological order as they landed on our shores, and compare them with the names of the present day. It must be borne in mind, however, that these are mostly short and simple names such as are more open to accidental coincidences than the regular Anglo-Saxon compound names. The theory can afford to admit of all necessary allowance being made on this ground.

In the year 449, (following the Anglo-Saxon Chronicle,) Hengist and Horsa, along with Æsc, son of the former, first landed on our shores. These are represented by our names HINCKS, HEARSE, HORSKINS, &c., (p. 149.), ASKE and ASH, (p. 100).

In the year 495 came over Cerdic and Cynric his son, who founded the kingdom of the West Saxons. Cynric is the same as our KENRICK (p. 81). We have no name precisely correspond-

with Cerdic, but I have connected it with a group p. 218. The father of Cerdic was Elesa, the grandfather Esla ; others of his ancestors were Wig and Freawin. Elesa corresponds with our ELLIS, and is, I take it, a diminutive of Ella, another name to be presently introduced. Esla seems to be the same as the Ang.-Sax. *esol*, *asal*, a diminutive of *ess*, an ass or a mare in Old Norse. Hence corresponding with our names ESSE, ESSEL, EASEL, ASALS, &c., (p. 165). It may also be the same as an Old Saxon name Hasala, and so corresponding with our HASELL and HASSELL. Then we have WIGG, (p. 209,) and FREWIN, (p. 53.) Nephews of Cerdic or Cynric, to whom they gave the Isle of Wiht, were Stuf and Wihtgar. Stuf is from Old Norse *stúfr*, a branch, the same as *stubbr* and *stofn*, the Ang.-Sax. *styb* and *stofn*. We have the provincial word *stove* in Cumberland, signifying a branch or shoot—Leicestershire has *stovin*. Corresponding names are STOVIN—STOFFELL, and STOVEL, diminutives, and STUBBS, STUBBING, STIBBS. Pott has also the German name Stoff. Wihtgar may be the same as our WHITTAKER, which may, however, in some or in all cases, be local. Early descendants of Cerdic and Cynric were Cutha, Ceol, (Ang.-Sax. *ceol*, a ship,) Ceadda,

Ingels, Mull. We have CUTTS, (*p.* 88,) KEEL, and KEELING, CHAD, (*p.* 46,) INGLE and INGLIS, (*p.* 98,) MULL and MULLINGS.

In the year 501 came over Port, with his two sons Bieda or Byda, and Mægla. The meaning of Port is not clear to me ; it may be from Ang.-Sax. *portian*, to beat ; or from *port*, a gate, as of a fortified place. We have PORT, and PORTICO, which I take to be an ancient diminutive. Bieda or Byda, our BEDE and BIDE, is probably connected with the group (*p.* 211.) Mægla is a diminutive of Mæg, the name of an Anglo-Saxon (*p.* 16), signifying man. We have MAGGS and MAGILL, but perhaps the latter may be the same as Mc.Gill.

In the year 547 Ida began to reign in Bernicia. His father was Eoppa, his grandfather Esa, and others of his ancestors were Aloc, Benoc, and Brond. The etymon of Ida is probably to be found in the Old Norse *yda*, æstuary ; and it is the same as our IDE, IDESON, whence probably IDLE, IDOL, as diminutives. Eoppa I take to be the same name as our EPPS, EPPY, HEPPEY, HEPPEL, probably connected with the same group as APPS (*p.* 193.) Esa is the word of which Esla (*p.* 265) is a diminutive. Aloc is the same as our ALLIX, being a diminutive of Ælla, which will be ex-

plained in a succeeding list. In Florence of Worcester's list, instead of *Aloc* the name stands as *Alusa*, which would be, I think, another form of diminutive of the same name *Ælla*. *Benoc* is the same as our *BENNOCH* and the German *Benecke*. It is a diminutive of the Old Saxon name *Benno*, probably from *ben*, a wound. Hence our name *BENN* (no contraction of *Benjamin*), with its patronymics *BENNING* and *BENSON*, and its other diminutives *BENNEL*, *BENNETT*, and *BENKIN*. *Brond*, which in Florence of Worcester's list stands as *Brand*, is from *brand* or *brond*, a sword, same as our names *BRAND* and *BROND* (*p.* 215.) Two of the sons of *Ida* were *Adda* and *Clappa*. The former is probably from Ang.-Sax. *ād*, a funeral pile, and corresponds with our *ADE*, *ADDEY*, *ADDISON*, *ADKINS*, &c. The meaning of *Clappa* is not clear ; it appears in after times as a surname, as in *Osgod Clapa*, the name of a Danish nobleman at the court of *Canute*. From him it is supposed that *Clapham*, where he had a country house, derives its name. Hence our *CLAPP*, *CLAPSON*, and the local *CLAPTON*, *CLAPSHAW* (*shaw*, a wood), &c.

In the year 560 *Alla* or *Ella* succeeded to the kingdom of Northumberland. This name is probably derived from *æl*, fire, and, as before

mentioned, was a very common Old Saxon name. Hence our ALLO, ALLEY, AILING, ALISON, ALLIX, (*see last list*), ELL, ELLA, (a pure Saxon form), ELING, ELLISON, ELLIS (*see p. 265*), ELKINS, ELLIOT. The father of Alla was Yffi or Iff, of which the etymon is probably Old Norse *ýfa*, to enrage, and whence our IFE, IVE, IVISON, EVE, IVALL, perhaps EVIL, IVETT, and the German Ive.

One of the founders of the kingdom of Mercia was Creoda or Crida, probably from Ang.-Sax. *creād*, a company or troop. Hence probably our CREED, and the diminutive CRIDDLE. Ancestors of Creoda were Waga, Wihtlæg, Wermund, Offa, Eomer, Icil, Cnebba. The first name seems to be from *wæg* or *weg*, a way, and may mean one who leads the way—hence may be our WAGG, WEGG, WAY. The second is from *wiht*, a man, and perhaps *lagu*, the sea—it may be the same as our WHITELEGG, WHITELAW. The third may be from *wer*, a man, and *mund*, protection—perhaps our WAR-MAN. Offa or Uffa “was blind till his seventh, and dumb till his thirteenth year; and though excelling in bodily strength, was so simple and pusillanimous, that all hope that he would ever prove himself worthy of his station was abandoned.” (*Thorpe.*) This description naturally

suggests to us, as the etymon of his name, the Ang.-Sax. *uuf* or *húf*, an owl, Eng. "oaf," a fool, blockhead. Hence may be our names HOOFF, WOOF, OFFELL, UFFELL, HUFFELL. Eomer, perhaps our EMERY, EMERSON, may be from Ymir, the name of a giant in Northern mythology. Icil is the same as our ICKELLS and ECCLES. (*See p. 108*). Cnebba signifies "he that hath a beak," (*Kemble's names, surnames, and nicknames of the Anglo-Saxons*), and is probably the same as our NIBBS and NIBLET (a diminutive). Early descendants of Creoda were Pybba, Peada, Bassa, Merefin, and Mildthrith, the last a woman's name. Pybba seems to be the same as our PHIBBS, FIBBENS, FIBBIK, a diminutive, PIBUS, (local *hús*, house?), and probably PHIPPS. The meaning I cannot explain, unless it be the same as PIPE, PEPYS. (*See p. 197*). An Anglo-Saxon name Fippel, a diminutive, occurs in the boundaries of a charter. Peada seems to be from Old Norse *ped*, a mannikin or dwarf, from an ancient root signifying diminutiveness. Hence our PEAD, PIDD, PEDDIE, the patronymic PIDDING, and the diminutives PEADLE, PEDDLE, PIDDLE, PIDDUCK, PIDCOCK. Bassa is our BASS, (*p. 133*), Mildthrith is MILDRED, (*p. 248*), and Merefin, which I cannot satisfactorily explain, our MIRFIN.

One of the founders of the kingdom of East Anglia was Wuffa, (or Uuffa according to Bede), whose name has the same meaning as that of Offa before mentioned. Among his ancestors were Tytmon, Trygils, Hrothmund, and Hryp. Tytmon is connected with a group (p. 238.) Trygils seems to be a pluralism of Trygil, a diminutive from Old Norse *trygggr*, true, faithful, from which Tryggo, the name of an early king of Norway. We have TRIGG, and TRICKETT, which seems to be another diminutive. Hrothmund appears to be compounded with *hroð*, raging, commotion, and *mund*, protection. It is probably the same as our ROTHMAN, ROMAN, and the German Rottman. Hryp is probably from Ang.-Sax. *ripan*, Old Norse *hrifa*, to plunder, whence English "bereave," and the diminutive "rifle." Hence may be our REEP, RIPPIN, RIPPINGTON, REFLE, and REVEL. Descendants of Wuffa were Tytla or Tytil, corresponding with our TATTLE, TOOTAL, TUTTLE, p. 238—Reginhere, same as RAYNER—and Anna, corresponding with our ANNE, ANNING, ANSON. The last may perhaps be the same as Ang.-Sax. *hana*, a cock, p. 174—Anne, Anning, Anson, corresponding with HANN, HANNING, HANSON, and ANNETT, ANNALL, as diminutives, with HANNETT, HAN-

NELL. Or from Old Norse *anna*, to overcome, execute, accomplish, also simply to work. There is a name ANNEGARN, both English and German, and another name ANCRUM, both of which seem to fall in with this meaning—ANNEGARN signifying “work-willing,” (Ang.-Sax. *georn*, Old Norse *giarn*, willing, diligent)—and ANCRUM “labour-bent,” (Old Norse *krumr*, bent or crooked.)

One of the founders of the kingdom of Essex was Æscwine, whence our ASHWIN, from *æsc*, an ash, a spear, and probably *winn*, strife. Among the ancestors of Æscwine was Swæppa; this, I think, is from Old Norse *sveipr*, curled, in the heroic sense referred to p. 91. Hence may be our names SWAAP, SWEPSON, SWABY, corresponding also with an Old German Suabo, Mod. German Schwabe. Might not this be the origin of the Swabians as a people's name? The son of Æscwine was Sledða, the etymon of which is probably Old Norse *sledða*, a falchion or curved sword—this may be the same as our SLADE. In conformity with a common principle of Saxon nomenclature, the son of Sledða was called Sæxa, from *sæx*, a dagger—hence our names SAXE, SEX, &c., p. 218. Other descendants of Æscwine were Sigibald and Sigeberht, our SIBBALD and SIBERT, p. 214.

In the genealogy of the kings of the Lindisfari are a Bubba, a Beda, a Biscop, and an Eatta. Bubba seems to correspond with the German *bube*, a boy, and to be the same as our BUBA and BUBBS. It may have the sense of "booby," which is connected with this root. Beda, whence our BEDE, is referred to, p. 211. Biscop is certainly a singular name for a heathen, and as Mr. Kemble observes, it is impossible to explain it. It was borne in after times by a minister of Oswy, "Benedictus cognomine Biscop," who was not a bishop. Mr. Kemble suggests that he may have been a descendant of this royal race—that Biscop may have been his real name, and Benedictus "only an additional name derived from his familiarity with, and frequent pilgrimages to Rome." Some of our names of BISHOP may be derived from this ancient origin, whatever be the meaning. The last name Eatta corresponds with our EATES, p. 63, (I find also EAT in Lincolnshire), and I think means giant.

This comparison might be very much extended, but I think that I have already produced sufficient evidence to show that the sort of names which the early invaders brought over with them to this country is very much the same sort as those which are current at the present day.

Some of our apparently female names we find as the names of men in early Saxon times. Thus MOLL, MOLLING, MOLSON, is, I apprehend, the same name as that of Moll, "also called Ethelwold," king of Northumbria. That again is probably the same as the Mull, brother of Cædwalha, king of Wessex, our MULL and MULLINGS, p. 266. Mr. Kemble says this name cannot denote anything but *mule*, half-breed, and suggests that his mother may have been a British princess. It may, however, be from Old Fries. *mula*, North Fries. *mul*, Old Norse *máli*, the mouth—in the latter language also a giant, "*a patulo ore.*" *Hald.*

Anna I have already referred to in this chapter as the name of a king of the East Angles, and the probable origin of our name ANNE.

Bede makes mention of a priest called Betti, who, in the year 653, along with three others, baptized the Mid-Angles. This name corresponds with an Old Germ. Betto, which Först. makes another form of *beado*, war. Hence may be our BETTS, BETTY, BETTELL, perhaps BETHELL.

There are a few instances, to which I will in the last place refer, of persons bearing regular Anglo-Saxon compound names, and at the

same time being better known by others more resembling the old and simple sort to which I have been referring. Thus we find a bishop of Leicester who is called by nearly every contemporary authority Totta, but whose regular name was Torhthelm. We find also an archbishop of Canterbury whose name was Eadsige, but who was also called Æti, and signs by that name. So there was a bishop of Selsey who was generally called Sicgga, but whose name seems to have been properly Sigefrith. And there was an Ælfwine, bishop of Lichfield, who was also called Ælle—an Eadwine, duke of the Northumbrians, who was also called Eda. Mr. Kemble considers all these short names to be merely contractions of the regular name—answering in fact to our Tom, Bob, Bill. But as regards the two former at all events, it seems to me that this opinion may be open to a little qualification. I do not think that Totta and Æti are mere contractions of Torthhelm and Eadsige—they both correspond with Old Saxon names—they both have a meaning—the one being an epithet of affection, *see p.* 238, and the other, signifying father, of reverence, *p.* 118. And in so far as they have a certain correspondence in sound with the regular name, they might on that account be the

more readily adopted. This argument might perhaps even be extended to the other names, Siggga, Ælle, and Eda. Though in a sense these may be contractions of the regular name, yet still they all have a meaning, and were all names of the old sort, more familiar, it might be, to the popular ear. As for another name quoted by Mr. Kemble, Saba for Saebeorht, it seems to be a contraction, and nothing more.

CHAPTER XII.

SCANDINAVIAN NAMES.

It must already have been made apparent to the reader, of how high importance, in the explanation of English names, are the languages of the Scandinavian North. It cannot fail to be the case that any ancient language, such as the Anglo-Saxon, with a scanty literature, must have had many words which have not come down to modern times. Hence we find many names, borne by Anglo-Saxons, which our knowledge of the Anglo-Saxon language does not enable us to explain. We have then to turn for assistance to the languages which are cognate ; and of these the Old Norse, which amid the stern and desolate rocks of Iceland has preserved a treasure of ancient lore with which none of the others can compare, affords us the most valuable aid. Hence it will be seen that etymology alone would cause us to over-estimate the amount of the Scandinavian element in our nomenclature, and we must also

take into account the form and character of these names, and refer to their ancient use.

In the year 787, according to the Anglo-Saxon Chronicle, the first three ships of the Northmen visited our shores. And the reeve of the shire, little knowing what manner of men they were, rode over to take them, and there they slew him. "These were the first ships of Danish men which sought the land of the English nation." But the Icelandic records take notice of earlier Scandinavian invasions of Britain, and the opinion of some of our ablest ethnologists is in favour of this belief. Mr. Latham, referring to the statements of the Anglo-Saxon Chronicle, makes the following remarks:—"For the fact of Danes having wintered in England A.D. 787, they are unexceptionable. For the fact of their never having done so before, they only supply the unsatisfactory assertion of a negative. . . . The present writer believes that there *were* Norsemen in Britain anterior to 787, and also that these Norsemen *may* have been the Picts."

The extent of the Scandinavian colonization of England, and the characteristic features which distinguish it, have been described by Mr. Worsaae in his work on the Danes and Norwegians in England. Its head-quarters

were in Lincolnshire, and that part of Yorkshire round the estuary of the Humber. It extended across the island to Chester, and as far north as Cumberland, where it might probably be met by a more purely Norwegian stream from the Isle of Man—Cumberland and Westmoreland being more Scandinavian than Northumberland and Durham. The Watling Street formed a boundary to the south-west, which it rarely passed. To some—though, as it seems to me, not to any very marked extent—names of Scandinavian origin are more prevalent in this district than in the rest of England.

There are many Scandinavian names which are also common to various Low German tribes, and particularly the Angles, between whom and the Northmen there was the strongest affinity. And there are others which are common to the whole Teutonic family. I propose only to recapitulate in this place some of those which are the most common and the most purely Scandinavian, or those which are the most conspicuous in our early history.

Names compounded with Thor are the most common of all ; several of them are referred to, *p.* 40 ; and to these we may add **TERROT**, probably the Turot of Domesday, the Thoroddr

of the Landnamabok, (*oddr*, a dart); and TARGETT, probably the Turgot of Domesday, the Thorgautr of the Landnamabok.

Another very common Scandinavian name was Ketell, of which the meaning can only be the same as Eng. "kettle," and which is probably from a mythological origin, *see p. 42*. Some of its compounds, as Thorketell and Asketell (our THURKETTLE and ASHKETTLE), seem to have a direct reference to this origin, but it also enters into many other compounds with no apparent meaning. As the termination of names it is frequently contracted into *kell*—thus Thorketell and Thorkell (our THURKETTLE and THURKLE)—Asketell and Askell (our ASHKETTLE and HASKELL), are the same. We have also UNCLES, probably a corruption of Ulfkell, for Ulfkettle, *p. 254*—ROSKELL, the Old Norse Hrosskel, for Hrossketel; and BLUNKELL, for Blundketell. The last does not appear to be a compound name, but rather to contain a surname as a prefix—Blund-Ketell signifying "drowsy Ketell," from *blunda*, to sleep.

Biörn, signifying bear, was also very common, singly and in compounds, *see p. 136*—so also Ulfir, wolf, *p. 140*, and Ormr, serpent, *p. 183*. Our names, ULPH and ORME, as con-

trasted with WOLF and WORMS, exhibit the Scandinavian form as compared with the Saxon. The name of the Danish king who was baptized by Alfred, Gothrun or Guthrum, as he is called by our chroniclers (whence perhaps our name GOODRUM), seems to be properly Guthorm or Gudorm, from *guth* or *gud*, war, and *ormr*, a serpent.

Steinn, signifying stone, with its compounds, was also very common. Our name STAIN, as contrasted with STONE, again shows the Scandinavian form as distinguished from the Saxon. A compound of this is the Hasten or Hasting of the chronicles, the Hásteinn of the Landnamabok, our name HASTINGS, *p.* 202.

Another prominent actor in the Saxon annals was Halfdene, who conquered Northumberland, and whose name, not an uncommon one, indicates, as I take it, that he was only Danish on one side—hence probably the Scottish family of HALDANE.

In the year 870, according to the Saxon chroniclers, Hingwar, “an inveterate heathen,” defeated and cruelly put to death Edmund, king of the East Angles, who was afterwards canonized. Hingwar, which also appears as Inhwær, is properly Ingvar or Ingvard—a corruption of which may perhaps be our name INWARDS.

A common name among the Anglo-Danes seems to have been Tofig, Tofi, Toui, or Tobi, probably the Dan. *tove*, a dove, p. 177, more common as a man's name than I have there allowed for. There was, among others, a Toui surnamed Pruda (polite), who married the daughter of Osgod Clapa, sheriff of Middlesex. A Michael Tovy, mayor of London, was hanged A.D. 1276. We may add then to the former group the names TOBY, TOW, TOWELL or TAWELL*—the last a diminutive answering to TOVELL, DOBELL, DOWELL, DUFFELL.

There was a powerful Danish jarl named Paling, (or in the Ang.-Sax. Chron. Paley), who had extensive fiefs in Devonshire in the time of Ethelred. This name corresponds with our PALES, PALEY, PALING—PALLETT, a diminutive—perhaps PALK, as another diminutive—and is allied to PEEL and PILE, p. 225, also to POLE.

Well-known Scandinavian names are Ottar, (fear-inspiring), Olaf, (mild), Hacon, Gunner, Sweyn or Sveinn, (youth)—whence our OTTER, OLIVE or OLIFF, HACON, GUNNER, SWAIN, SWAINSON. Names also occurring more or less frequently in our early annals are Hroald or

* "What's in a name?"—if we think of Dove and Tawell.

Rold, Frana or Frene, (*frann*, bright, shining), Heming, (victor, pacator, *Haldorsen*), Jestan or Eysteinn, Eylif, (eternal), Thrym, (giant), Dolfin, (*dolgr*, a foe, and the proper name of Finn), Scule or Skuli, (protector). Hence our names ROWELL, (perhaps ROLT), FRANey, FREEN, HEMMING, JUSTINS, AYLIFFE, ILIFF, (perhaps JELLIFF, JELF), TRIM, TRIMMINGS, DOLPHIN, and SCHOOLLEY, SCHOOLING. A name of not unfrequent occurrence is Outi or Auti—there are two persons so called in the Domesday of Lincolnshire. It seems to be properly the Scandinavian name Audr, rich or powerful, and hence may be our OUTRAM, (*ram*, strong), and OUTRED, (*rede*, counsel.) The latter is the same as Utdred or Uhtred, the name of an earl of Northumbria. We have a name STERICKER, which may perhaps be a corruption of that of the Danish hero Starkader. One or two other names may be mentioned—URLING, the Dan. Erling, signifying industrious—STURLA, the Old Norse Sturla, signifying terrifying—SKEGG, the Old Norse Skeggi, signifying bearded—and OGG, the Old Norse Oegr, from *oga*, abominari, the root of “ugly.”

Among our Irish names are also to be found some traces of the Scandinavian colonization. We have Mc. AULIFFE, (Olaf), Mc. GARY,

(Geiri), Mc. OSCAR, (Asgeir), Mc. VICAR, (Vikar), Mc. SWINEY, (Sweyn), Mc. CORMICK, (Kormak), Mc. CASKILL, (Askell), Mc. CONNELL, (Konal ?) "Even to the present day," observes Mr. Worsaae, "we can follow, particularly in Leinster, the last traces of the Ostmen through a similar series of peculiar family names, which are by no means Irish, but clearly original Norwegian names ; for instance, Mac Hitteric or Shiteric (son of Sigtryg), O'Bruidair (son of Broder), Mac Ragnall (son of Ragnvald), Roaill (Rolf),* Auleef (Olaf), Manus (Magnus), and others. It is even asserted that among the families of the Dublin merchants are still to be found descendants of the old Norwegian merchants formerly so numerous in that city. The names of families adduced in confirmation of this, as Harrold (Harald), Iver (Ivar), Cotter or Mac Otter (Ottar), and others which are genuine Norwegian names, corroborate the assertion."

Some of our Scandinavian names may have been derived indirectly through the Normans, but I do not think that this has been the case to any considerable extent. The Teutonic element in French names, which is anything

* Rather Hroald.

but unimportant, is mainly Frankish, and has no doubt contributed to our lists many names of that class. But even in Normandy names of Scandinavian origin are much less common than they are with us, though it may be owing in part to the greater tendency of the language to disguise or corrupt them. I find, however, the following in the *Annuaire* for 1857, in Paris or in Rouen—Thory, Thorel, Tourel, Terrall (Thorold), Thoroude, Tyrode (Thorodd), Tirpin, Turpin (Thorfinn), Turquetil, Anquetil, Guest, Ormesson, Raoul, Ruel, Ruault (Hroald), Hamille, Hamel (Hamall), Raffin (Rafn), Hallgrin (Hallgrim), Hamon (Hamund), Harel, Harouel (Harald), Halley, Niel, Oudin, Houdin (Audunn), Ostermann, Osvald, Oswald, and Odin.

In Norway and Denmark at the present day the ancient names are more commonly used as christian than as surnames. They have Oluf, Haruld, Knud, Iver, Steen, Eskild, Else, Arnold, Gunde, Hille, Terkel, and Torben, some of which are more corrupted from their original forms than they are with us. I find also as a Danish christian name Ostmer, which corresponds with our OSTERMOOR, and I think means "eastern gull"—a metaphorical expression for a sea-rover from the East.

CHAPTER XIII.

PATRONYMICS AND DIMINUTIVES.

Of the two Teutonic patronymics, *ing* and *son*, common in English names, the former is more properly Germanic, and the latter Scandinavian. *Ing* or *inger* signifies son, offspring, being cognate with Eng. "young." It was discontinued about the time of the Conquest, and consequently all the names in which it appears are carried back to Anglo-Saxon times. In some few cases, however, the termination *ing* in proper names may not be from this origin, but rather local, from *ing*, a meadow.

The termination *son* is a characteristic feature of all the Scandinavian countries, while in Germany on the other hand it is of comparatively rare occurrence. So well is this distinction understood that a writer on "Nationality and language in the Duchy of Sleswick and South Jutland" advances the frequency of names ending in *son*, as an argument for the Danish character of the population. Verstegan,

in his "Restitution of decayed intelligence," refers to a tradition "among some of our country people that those whose surnames end in son, as Johnson, Thomson, Nicolson, Davison, Saunderson, and the like, are descended of Danish race." Either he mistakes the tradition, or the tradition overstates the truth. Some of these are no doubt Scotch, and others are German—though the termination itself may be of Scandinavian origin. Many of our names, however, correspond altogether with current Danish names—as HANSON, NANSON, JEPHSON, ERICKSON, GUNSON, IVERSON, JESSON, HEBSON, HIPSON, LOWSON, ANDERSON, with Hansen, Nansen, Jepsen, Ericksen, Gunnesen, Iversen, Jessen, Ebsen, Ipsen, Lauesen, Andersen, names common over the whole of Denmark. The last name, ANDERSON, is generally considered a corruption of Andrewson. This however is scarcely correct, because we have also the name ANDERS—uncommon certainly, though common enough in Denmark, whence it is probably derived. Whether Anders is a corruption of Andrew may be a question—I have not met with it prior to the introduction of Christianity, which makes it more probable that it is—but in its present form it has existed for from four to five hundred years.

The final *s*, so commonly added to our names, as in Watts for Watt, Wills for Will, Box for Bock, I have generally assumed throughout these pages to be merely a euphonic addition. But this may not be so in all cases, for according to Pott, it is a common patronymic form in Frisian names. Indeed it may, as hereafter noticed, be in some cases a diminutive. Still I think that it is in most cases merely euphonic, for as Mr. Lower observes, we may frequently remark a tendency among the illiterate to pluralize names in this manner.

We now come to treat of diminutives, which, as the reader cannot fail to have observed, form a most important feature in our nomenclature. Indeed I think that in no respect is the conservative character of our names more strongly shown than in the number and variety of the diminutives which they retain, as compared with the English language. In this respect the Scottish language, which in such a phrase as "wee bit lassie" can string three diminutives together, has much more power of expression than the English. But it seems to me, on comparing English names and the English language together, that the latter must have lost many of its diminutives. Thus it has one diminutive of man—mannikin ; among our

names we have three, (*see p. 19.*) Perhaps we might add MANIECE, as a fourth.

There are in all eight different forms of diminutives contained in our proper names—viz., that in *ey*, that in *ek* or *ock*, that in *el*, *il* or *li*, that in *kin*, *chen*, or *chin*, that in *et*, that in *let*, that in *ling*, that in *cock*, and that in *sey*, *is* or *ish*. Perhaps we might add a ninth, for I think that the termination *en* is in some cases a diminutive.

The diminutive in *ey* or *ie* is confined to our own language, and belongs more particularly to the Lowland Scotch. Hence such names as MINNEY, WINNEY, TOTTIE. (But the termination *ey* in most cases is the ending of men's names in *i*.)

The diminutive in *ek* or *ock* comes to us through the Anglo-Saxon, and is common to all the Germanic branch. Hence from MANN we have MANNICO, from JELLY we have JELLYCOE*—these have an old German termination. From BENN we have BENNOCH, from GARE we have GARRICK, from an Old Germ. Fizo we have PHYSICK. And there is a name SIBBICK, which I have met with in the Isle of Wight, corresponding with the Old German Sibicho, a diminutive of Sibbo, p. 55.

* Old Germ. Geli, Geliko, Jeliko, 10th cent. Först. refers to Old High Germ. *gail*, *elatus*.

The diminutive in *el* or *il* is common both to the Germanic and Scandinavian branches. In the latter, as well as in the English language, it is most used in verbs. And I think that this diminutive form in our verbs is most probably of Scandinavian origin. Grimm refers to an Old German name Runilo as a diminutive of Runo—we have a name RUNICLES, which seems to be a double diminutive.

The diminutive in *kin*, *chen*, or *chin*, is cognate with Ang.-Sax. *cyn*, Eng. *kin*, Germ. *kind* (child), and is very common in German names. From WILLS we have WILKINS, from BENN we have BENKIN, from POPE we have POPKIN. Two other diminutives, POPPLE and POPLETT, assist to mark this last as an ancient name, and to take away the apparent scandal on the Roman church. It may probably be the same as an Old German Poppo, the Mod. German Bopp, (Eng. Bob ?)

The origin and value of the diminutive in *en* is not so apparent. Mr. Latham (*English Language*), referring to *chicken* and *kitten* as the diminutives of *cock* and *cat*, observes—“The notion of diminution, if indeed that be the notion originally conveyed, lies not in the *en*, but in the vowel”—(that is, in the substitution of the weaker vowel *i* for *o* and *a*.) But

I have suggested, p. 161, that "kitten" is not formed directly from "cat," but from an old word "kit." Again, there is a North of England word "ratten" for "rat," in which there is no vowel change, though the word seems to be a diminutive. Upon the whole it seems to me probable that, as the termination of proper names, *en* is sometimes a diminutive, and sometimes rather of the nature of an adjective.

The diminutive in *ling* is found both in Anglo-Saxon and Old Norse—in the latter more commonly in proper names. Many of our names in which it occurs are derived from animals, as BARLING, ESLING, EAGLING, SPARLING, diminutives of bear, ass, eagle, and sparrow.

The diminutive in *is*, *ish*, or *sey* deserves some further consideration. The former seems to be more properly German, and the latter Scandinavian. In Old Germ. names it generally appears as *izo* or *iza*, according to the gender. Thus from Milo, Willo, Walo, Rico, are formed Milizo, Wilizo, Walezo, Richizo, our MILLIS, WILLIS, WALLIS, and RICHES. Thus as Saxon names, from Aba comes Abissa (son of Hengest)—from Ella comes Ellesa (father of Cerdic), our ABBISS and ELLIS. This seems to be the diminutive which we still retain in adjectives, as "smallish" and

"brownish." Some of our names, as PARISH, REDDISH, WILDISH, diminutives of PARR, READ, WILD, present the very same form as that used in the language. In some cases the *s* added to proper names may be from this origin—thus MILLS and WILLS may be contractions of MILLIS and WILLIS.

The Scandinavian form in *si* occurs sometimes in the Old Norse language, as in *apsi*, homo procax, formed from *apr*, asper. In this form we have APSEY as above—COPSEY, p. 310—BRIXEY, corresponding with a Bixi, Domesday Notts., which I cannot explain. Leofsy, the name of a bishop of Worcester, p. 245, whence our LOVESEY and LIVESEY, is, I think, from this diminutive. Names corresponding in the German form are Luibisi, 9th cent., and Luviz, 11th cent., same as our LOVEYS. I think—though I am not quite certain—that both "lovesey" and "loveys" may sometimes be heard in vulgar use for "loveey." It seems probable that Betsy and Nancy, as compared with Betty and Nanny, are from this origin.

This diminutive occurs in Scandinavian surnames. There was an Eric, surnamed Upsi, bishop of Greenland. I think that this is probably the same as our word "upish," and

that it might have the same meaning. There was also an archbishop of Nidaros surnamed Tapsi, apparently a diminutive formed from *tap*, vigour. The name of Mrs. Stowe's little imp Topsy may shew an instinctive analogy. Or perhaps her only idea may have been that of "topsy-turvey."

The diminutive in *et* appears to be of Norman introduction, and to some extent in our language to have superseded the Saxon form in *ec*. Thus we use linnet instead of the Ang.-Sax. *linece*. But there is a continual tendency among the uneducated to substitute—or rather to retain—the old form. Thus when our friend Jeames, of immortal memory, contributed to the pages of Punch what he was pleased to call a "sonnick"—he merely substituted one diminutive for another. Let us then forbear contempt when we hear this vulgar form—it is a relic of that stern old struggle which preserved us our glorious language.

Another diminutive of Norman introduction is probably *cock*. This is never found except in proper names, and some writers on the subject have disputed its being a diminutive. Mr. Lower, I think, is undoubtedly right in maintaining that it is. But unless it be a corruption of *ock*, which is not probable, it has no

connection with anything Teutonic. And the occurrence of such French names as Balcoq, Billecoq, Vitcoq, at the present day, confirms the theory of its Norman origin.

The termination in *let*, Mr. Latham seems to consider the French diminutive *et*, superadded to the Gothic diminutive *el* or *il*. But with deference to so high an authority, I will submit a case in favor of the Anglo-Saxon *lyt*, little. This would correspond with the Danish and Swedish *lil* or *lille*, similarly used. Thus Jutish *falill* and *morlill*, "daddy" and "mammy"—Danish *börnille*, "bairnie," (*Grimm's Deutsch Gramm.* 3. 695). In Scandinavian names this diminutive is common—thus Danish *Mettelil*, *Hellelil*, *Kirstenlille* (little Kirsten)—Swedish *Rosalilla*, (Rosie), &c. We have a name, MARKLILE, corresponding with these—Dan. *lil* or *lille*, North. Eng. *lile*. This probably Scandinavian name is found in the Danish county of Lincolnshire. I have referred, *p.* 177, to the Danish female name Tovelille, "little dove": we have a name, DOOLITTLE, which I take to be its counterpart—Ang.-Sax. *duua*, a dove, whence our name DOO. Hence the three names, BARTLETT, DOOLITTLE, and MARKLILE, may be all different forms of the same diminutive, containing re-

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spectively the Ang.-Sax. *lyt*, the Ang.-Sax. *lytel*, and the Dan. *lille*, or provincial *lile*.

The sense in which the various diminutives above-cited are applied varies according to the circumstances of the case. Sometimes the diminutive merely expresses smallness—sometimes it implies affection—and sometimes the sense is that of contempt. Thus when Mr. Thackeray depicted two small club snobs, he christened them—unconscious no doubt of etymology—Wiggles and Waggles.

CHAPTER XIV.

NAMES DERIVED FROM PHYSICAL CHARACTERISTICS.

This chapter introduces us to a new class of names—those which for the most part have been originally bestowed as surnames. The most obvious distinction between two men bearing the same baptismal name would be that derived from some marked difference in their personal appearance. Bede gives us one of the earliest examples of a surname of this class. There were two Hewalds, both missionary apostles to the Old Saxons, one of whom was called, for the sake of distinction, black Hewald, and the other white Hewald, from the different color of their hair. This brings us back to the year 692. But inasmuch as “the child is father of the man,” and babies are often born with physical peculiarities, not a few names, even of this class, have been originally baptismal.

We have BLACK—and BLACKETT, which may be Danish *blakket*, greyish, WHITE is no doubt in some cases from Ang.-Sax. *wiht*, a man.

The Saxon form WHITTA, the patronymic WHITING, and the diminutives WHITTY, WHITTLE, and WHITTOCK, sufficiently shew this. BLANK and BLANCH may be from the French *blanc*, or from the Ang.-Sax. *blanc*, Old Norse *blankr*, white, referring to hair or complexion. BLANKETT, BLANCHETT, and BLANCHARD are more probably from the French, though the termination of the latter is of Gothic origin. I doubt whether DUNN is a name of this class—it was a very common Anglo-Saxon name, both of men and women, whereas a person who can fairly be called dun is very uncommon. There are other reasons in favor of another meaning—see p. 43.

Then we have BROWN—a name which deserves far more reverence than it generally gets. Talk of “coming over with the Conqueror”—the first Browns came over with Hengist and Horsa—the second with Halfdene and Hastings. I do not doubt that it is in some cases a surname derived from complexion, though in point of fact I have never met with it as an ancient Teutonic surname. As a baptismal name on the other hand it was very common, and, both on the German and Scandinavian side, of very honorable origin. As a Scandinavian name it seems to be derived from

—or at any rate to correspond with—a title of Odin—*see p. 37*. Of the men called Brúni in the Landnamabok one is surnamed the “white,” shewing clearly that it is not from complexion—(unless he was a “whitey-brown”). Its meaning seems to be “having marked or prominent eye-brows”—which is considered to give power and dignity to a countenance. This is what Tennyson is understood to mean by

“The bar of Michael Angelo.”

The German Browns are a different family; the Old Saxon and Old High German Bruno is cognate with English “burn,” and signifies fiery or impetuous. As Anglo-Saxon names we find Brun and Brún—the latter might be from complexion, but it is not a surname. In a charter of manumission occurs a Brún bydel—“Brown the beadle”—what a nineteenth century sound! Mr. Turner oddly enough translates it “the brown beadle.” Names cognate with BROWN are BRINE, BRINSON (Ang.-Sax. *bryne*, a burning), BRENNAND (Old Norse *brennandi*, fervidus.)

Derived from colour of hair or complexion are REED, REID, RUDD (Ang.-Sax. *rud*), ROUTH, (Old Norse *raudr*) red. Or REED in some cases from Ang.-Sax. *réð*, counsel, correspond-

ing with an Old German Redo. BLAKE is probably from Old Norse *bleikr*, pale ; SALLOWS from Ang.-Sax. *salo*, dark, fallow.

I have referred, p. 91, to several names derived from curling the hair, some, at least, of which are connected with a heroic sense. To the names there quoted may be added CROLL (Dan. *krolle*, to curl), CRISP (Ang.-Sax. *crisp*, curled), and FRISELL. But as every man with a curly head is not a hero—at least, not to the world—some of these names may denote nothing more than a noticeable feature of appearance. Our word “frizzle” is generally referred to the French *friser*, which I hold to be an unwarrantable derivation. The Old Friesic has *frisle*, a curl, which at once sets the French derivation aside. “Frizzle” is a diminutive, and presumes a verb “frizz”—we have the noun “frieze,” a rough woollen cloth. This has been supposed to be so called on account of having been brought from Friesland—quite unnecessarily, as it contains its own meaning in itself. Indeed it may be rather a form of the word from which the Frisians derive their name, for, according to the opinion of Grimm and Richthofen, this people’s name signifies *comatus*, curled—

no doubt in a heroic sense.* If then the wearing the hair in a particular curl was taken to denote the free man and the hero, I would ask can the root of friz, frizzle, be "free"?

Another group, SWAAP, SWEPSON, SWABY, I have referred to, *p.* 271, as perhaps corresponding with the Old Saxon Swæppa, an Old High German Suabo, and having the meaning of curled in a heroic sense. And I have there suggested the possibility of its being the origin of the Swabians as a people's names. This is generally derived from an Old High German word signifying wise. But might not the wisdom, like the heroism, be a secondary sense? Do we not know that even in the nineteenth century "the wisdom's in the wig"?

A degenerate relic of the old heroic curl may have been the love-lock of later times. Hence our name LOVELOCK—and TATLOCK, which I take to have the same meaning, "pet lock." If this be correct, it shews that TAIT and its group, *p.* 238, had a meaning at a later date than I could have supposed.

Of an opposite meaning is CALLOW, Ang.-

* Not being aware of Grimm's derivation, I suggested, *p.* 66, another origin for the name of the Frisians, from a word signifying giant. This I find has been anticipated by a German writer, Mone.

Sax. *calo*, bald—now confined to unfledged birds. There was a Brictric se calewa, ("the bald,") *Cod. Dip.* 897. SNODIN has the same meaning, Old Norse *snodinn*, smoothe, without hair. The root *sn* implies smoothness, as in snake, sneak, snail, snig, (eel.)

Even in very early times men seem to have covered their baldness by a wig. There is a Northman in the *Landnamabok* with the surname of Parak. This might be from Old Norse *paruk*, a wig, which form its etymon in the language—*para*, conjungere, combinare, and *reik*, crines capitis—seems to be the original word, and that from which comes the French *peruque*. Our name PARROCK might possibly be from this source. Or it might be a diminutive of PARR. Or local, from Ang.-Sax. *par-ruc*, an enclosure, Eng. "park."

FAIR might be from personal appearance. Or it might be the same as FARRA and FAIREY, Ang.-Sax. *fara*, Old Norse *fari*, a traveller. But FAIRLEY probably from Ang.-Sax. *fægerlic*, fair, handsome—DAILY and DALY from Old Norse *dagilegr*, of the same meaning—SHONE and SHEEN from Ang.-Sax. *sceone*, *scén*, beautiful. SMOKER may probably be from Ang.-Sax. *smicere*, elegant, polished (not that there would be any occasion to explain it away if surnames

were to form now.) HANSOM—unless local, “Hann’s home” or “Hand’s home”—may be referred to the original meaning of handsome, which was handy, useful. And HANDSOME-BODY I should be inclined to explain as an active or useful messenger. PRETTY might be from Ang.-Sax. *præte*, pretty, which has, however, more of the sense of artificial than of natural beauty. Or it might be from Ang.-Sax. *prettig*, crafty, same as PRATT; Old Norse *pretta*, to deceive. There is a Northman in the *Ann. Isl.* called Pretta-Páll, “crafty Paul”—such might be the meaning of our PRETTYJOHN.

SNOW seems to be of Scandinavian origin—an ancient King of Denmark, and other men after him, being called Snio. It might be from complexion, but more probably from a mythological origin like FROST. MIALL, MIELL, MEALES, may be also from the Scandinavian name Miöll, which seems to mean freshly fallen snow. This was, more appropriately a woman’s name, and might refer either to complexion or to figurative purity.

Derived from stature we have MICKLE and MUCKLE, great, a surname both Anglo-Saxon and Scandinavian. THICK is the Ang.-Sax. *thic*, Old Norse *thyckr*—there are two North-

men with this surname in the *Ann. Isl.* DICK, generally supposed to be a contraction of Richard, I take to be the German *dick*, Dutch *dik*, of the same meaning. In the roll-call of Mameranus, A.D. 1550, there is a Leopoldus crassus seu Dickius—here it is explained to mean thick. This gives some sense to the name of DICKMAN. BUSS has probably the same meaning—Haldorsen has *bussa*, a stout woman, but as there was a Sivard, surnamed Buss, in the Domesday of Lincolnshire, and also a Northman with the same surname in the Landnamabok, there must have been a similar word signifying a stout man. Hence would come the Old Norse *bústinn*, burly, our name BUSTIN. CLEGG is probably of a similar meaning—Old Norse *kleggi*, a compact mass—there was a Northman with this surname in the Landnamabok. BROAD, BRODY, and BRAID, BRADY, are respectively the Ang.-Sax. *brád*, and the Old Norse *breidr*, broad, and BREDE, BREADY, BREDEN, BREADEN, may be from *bréd* and *bréden*, other Ang.-Sax. forms.

I do not think that TALLMAN and TALLERMAN are from this origin, but from Ang.-Sax. *talian*, Old Norse *tala*, to speak—Old Norse *talsmadr*, an advocate, one who uses "tall talk."

LITT is the Ang.-Sax. *lyt*; LITTEN perhaps the Swed. *liten*; LILLY, LILL, LILES, the Dan. *lille*, all same as LITTLE. And CORT is probably the Old Norse *kortr*, same as SHORT. SMELLIE may be from Ang.-Sax. *smel*, another form of SMALL. But SMALLEY might be in some cases from Old Norse *smali*, a shepherd—(sheep being called small in comparison with oxen)—and SMALLMAN might have the same meaning. KLYNE and KLEIN are the Old Norse *klein*, Old Friesic *klen*, German *klein*, little. There is a numerous group, of which I think the root is to be found in Old Norse *ped*, a mannikin or dwarf, and with which are cognate our words pet, peddle, petty, and the French *petit*. PEEDE, PEDDIE, PETT, PETO, PETTY, PIDD, PITT, PITY, PUTT, PUDDY—the patronymics PIDDING and PETTINGER—and the diminutives PEDDELL, PIDDELL, PETTICK, PIDDUCK, PITTOCK, PUDDICK, PUTTICK, PITKIN, PIDCOCK. Peada was an early Saxon name *p.* 269; and Puttoc is found as an Anglo-Saxon surname in *Flor. Wig.*

There are several names which signify bowed, bent, or crooked. We have CRUM and CRUMB, Ang.-Sax. *crumb*, Old Norse *krumr*—the latter we find both as a surname and a single name in the Landnamabok. CROAK is probably

from Old Norse *krókr*, and GRAPES from Old Norse *greip* (grape), bent or crooked, both found as Scandinavian surnames. BAGALLAY might be from Old Norse *beygiulegr*, slender, and BRETT from Old Norse *brettr*, bent back.

I have referred, *p.* 189, to BUGG as probably having this meaning, and I think that BEGG, BIGG, and BOGUE are different forms of the same word. This will be better shown by a tabular form.

From the Gothic <i>bug</i> , Sanskrit <i>bhuj</i> .	Ancient Names.	Modern Names.
Ang.-Sax. <i>begean</i> , Old Norse <i>beygia</i> , to bend or stoop	Bega, an Ang.-Saxon saint.	Eng. BEGG Dan. Begge
Ang.-Sax. <i>bigan</i> , Old Norse <i>biga</i> , to bend or stoop	Ægelric, surnamed Bigga, <i>Cod. Dip.</i> 827. Bigo, Old Germ.	Eng. BIGG Germ Bigge
Ang.-Sax. <i>bogan</i> , Old Norse <i>boga</i> , to bend or stoop	Boge, name of minter on Anglo-Saxon coin found at Alfriston, Sussex. Bogi, Scandinavian name (<i>Ann. Isl.</i>)	Eng. BOAG BOGUE BOGIE Bow Dan. Boe.
Ang.-Sax. <i>bugan</i> , Old Norse <i>buga</i> , to bend or stoop	Buge, Ang.-Sax. Ab. bess. Buga, minister of Ed. ward of Wessex. Buggo, Old Germ. Buge, Domesday Notta.	Eng. BEUGO BUGO BEW Germ. Buge Dan. Bugge

And now, ought not all the BUGGS to be very much obliged to me?

There are some names which seem to be derived from marks, disfigurements, or complaints. Thus FLECK, which corresponds with the name, Flecko, of one of the ancestors of the Nesselrode family, is evidently from Germ. *fleck*, Old Norse *fleckr*, Old Eng. "fleck," a spot or mark. AFFLECK on the other hand, (*a* negative, and *fleck*), seems to denote spotless, but probably in a metaphorical sense. The name of Canute, properly Knut, and whence our NUTT, and NUTTING, was derived from a wen or tumour on his head. ALLNUTT, and its converse NUTTALL, may probably refer to the remarkable size of such a wen or tumour. And NUTKINS seems to be a diminutive of the name Nutt, but probably without reference to its meaning. Of the same meaning is Kúla, the surname of a Northman in the Landnamabok—hence might be in some cases our COOLE. But the Coolings, p. 111, seem rather to have been a Saxon family, and their name is more probably from *cule*, a cowl. Another surname in the Landnamabok is Kroppa, of which the meaning seems to be a swelling under the throat, and which may be the same as our CROPP. Skurf, the name of a Danish chief frequently appear-

ing in our early annals, can scarcely have any other meaning than that of "scurf."

When there were two men of the same name with a marked disparity of years between them, this afforded a very natural mark of distinction. Hence the names YOUNG, AULD, ALLT (Ang.-Sax. *ald*), YELD (Ang.-Sax. *ield*), FERN, FERNIE (Ang.-Sax. *firn*), GAMBLE, (Ang.-Sax. *gamel*, Old Norse *gamall*,) all signifying old, ALLDEN (Old Norse *alldinn*, stricken in years). AYLIFFE seems to be the Old Norse Eylifr, "ever-living;" this, however, seems to have been a baptismal name, and one of the men so called in the Landnamabok is surnamed "the young." *Cild* and *barn*, answering to the Eng. "child," Sco. "bairn," were respectively Ang.-Sax. and Scandinavian surnames—hence our CHILD, BARNES, and the diminutive BARNETT. There are a number of names which signify boy; as BUBB and BUBBINGS, p. 272, (Germ. *bube*.) Mr. Thomson suggests, in which I concur, that our Bob is not a contraction of Robert, but from this word signifying boy.* Pott has the Old German names Bobo, Popo,

* So also Mr. Talbot suggests that Peg for Margaret is the Dan. *pige*, a girl. And to these we may add Fanny for Frances, which I think is another word signifying girl, See p. 28. Possibly also Dolly for Dorothy, Old Norse *döll*, a woman.

Poppo, Boppo, probably different forms with this meaning—also the Mod. Germ. Bobbe, Bobardt, Poppe, Puppe, Poppel, Popken, Pöppig. Corresponding names are BOBBITT, POPE, POPPY, POPLE, POPKIN, POPLETT, PUPLETT, in which are contained five various forms of diminutives, and BOBART, which, with the German Bobardt, is compounded with *hardt* or *hard*. Corresponding also with the Old Norse form *bofi*, Dutch *boef*, *boeve*, are probably our BOFF, BOFFEY, BOVEY, BOVET, BOVILL. BOYS, BOYCE, BOYSON then are probably simply the same as Eng. "boy;" and BOYENS, BOYALL, contracted BOYLE, may be diminutives. Boye and Boysen are also Danish names. From a similar origin seem to be KNAPP and KNOPE, Ang.-Sax. *Knapa*, Germ. *Knabe*. Most of these, however, have not been surnames, nor yet probably baptismal, but of a sort which have been used in place of the original name.

Of names derived from bodily strength and activity are STRANG and STRONG, two Ang.-Sax. forms—STARK, and perhaps, by the same interchange of *a* and *o*, STORK. RAMM, though it might be from the animal, is more strongly claimed by the Old Norse and Old Germ. *ram*, strong—very common in baptismal
 "nds, as BERTRAM, INGRAM, &c. CRAFT

might be from Ang.-Sax. *cræfta*, a craftsman. But the original sense of craft was strength, and this seems the meaning in an Old Germ. name *Crafto*, which was that of a member of a noble family in the 12th or 13th century. It occurs afterwards as a surname—Ludwig Craft, A.D. 1656. Opposed to RAMM are ARAM and ORAM, signifying weak—both *a* and *o* being prefixes of negation. WEAKLEY, WAKLEY, WAKELEY, WEAKLIN, WAKELING, I take it, have all the same meaning. CRANK is from Ang.-Sax. *cranc*, Old Norse *krankr*, weak, infirm. And QUILL may be connected with Old Norse *quilli*, infirma valetudo.

CLEAVER is no doubt the same as “clever”—but more probably in its original sense, which, I take it, was that of personal activity. We trace this in the Cumberland word “clever” to climb, from the Old Norse *klifra*, a diminutive of *klifa*. Something of the transition sense seems to be found in the expression of a horse being “clever at his fences.” CLEVERLY, like other apparently adverbial forms among our names, contains a disused adjective. CLIVE and CLIVELY may probably have nearly the same meaning as CLEAVER and CLEVERLY—the former being from *klifa*, to climb, and the latter from the diminutive *klifra*, to clam-

ber. The Cumberland dialect has also "clifty," active, from the same root, whence may be our name CLIFT. And CLOVER is, I think, another form of CLEAVER. In LISHMAN and LEASK we are again assisted by the Cumberland dialect, which has "lish," active, sprightly—the etymon of which is probably to be found in Old Norse *lióski*, the groin, (as the seat of activity). SNELL, with its patronymics SNELLING and SNELSON, is from Ang.-Sax. *snell*, Old Norse *sniallr*, quick, active. And HORSNELL, HORSNAILL, may perhaps refer to one who was as swiftfooted as a horse. SNARE is probably from Ang.-Sax. *snear*, Old Norse *snar*, same as SNELL. LIGHTFOOT is the same name as that of one of the companions of the Saxon hero Hereward, who acquired the surname from his agility. SPRAGG, SPRAGUE, SPRAKE, SPRACKETT, SPRECK, SPRECKLEY, correspond with the provincial words "spragg" and "sprack," signifying smart, active—SPRECKLEY probably exhibiting the original form of "sprightly." The origin seems to be Old Norse *sprækr* and *sprækleggr*, quick, active, courageous. There is a Spraking or Sprakaleg, brother of Sweyn, king of Denmark, who figures in the Saxon chronicles, and whose name is no doubt from this origin.

There are some names, as HAND, FOOTE, BACK, &c., which seem to be taken from different parts of the body. Bakki was a Danish name, Bacco an old German, and Back is a Mod. German. The name Bacco also appears in the Domesday of Lincolnshire. It might be applied in the same sense as that in which a person with a long back, or a high back, or a back remarkable in any way might now be vulgarly called "Backey." Or it might be from the same root as Germ. *bach*, a torrent, in the sense of impetuous. Fótr was the surname of a Northman in the *Ann. Isl.*; and Hand, from the names of places, as Handsworth, "Hand's estate or farm," seems to be an ancient name. It might, however, be the same as AND, ANDOE, and an Old Germ. Ando, from *and*, life, zeal, spirit. COPP, with its patronymics COPSON and COPPING, and its diminutives COPPOCK, COPSEY, COPLING, seems to be from Ang.-Sax. *copp*, the head, but more probably in the sense of "chief." We find a Copsi in the Domesday of Yorkshire. There are several names which are to be otherwise explained, as BODY, elsewhere shown to mean a messenger—ARMS, from Ang.-Sax. *arm*, poor—MOUTH, Germ. *muth*, courage—SHIN, probably the same as SHEEN—and HEAD, referred to, p. 47. The last certainly



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might in some cases be the same as Eng. "head"; only, as Ang.-Sax. and Old Germ. names, Hedda and Heddo have not this meaning.

The names terminating in "head," as LEATHERHEAD—in "side," as AKENSIDE—in "bottom," as SHUFFLEBOTTOM, are, as a general rule, local.

CHAPTER XV.

NAMES DERIVED FROM MENTAL AND MORAL QUALITIES.

As the baptismal name was conferred by the fond parent, and the surname by the impartial world—so there is more truth in the latter than in the former. They represent the honest opinion which a man's neighbours had of him, and are complimentary or uncomplimentary, as the case may be. There are forty-two men in the Landnamabok having Helgi (holy) as a baptismal name, but only three that had acquired it as a surname. And of the former there was one who had the surname of Gudlaus—"Holy the Godless"—what a bitter satire!

Though the general origin of surnames is no doubt the necessity of distinction between different persons having the same baptismal name, yet this is not by any means always the case. Thus when we find that a man was surnamed "the good," it does not follow that another of the same name was bad; or when a man was surnamed "the wise," must

we assume that another was foolish to match. In many cases the surname was bestowed—not as a necessity, but only as a mark of merited distinction. And of this sort there are no doubt more in this chapter than in the chapter preceding, because the most obvious mark of distinction between one man and another is physical and not moral difference.

Beginning with the name of “holy” already referred to—so easy to assume and so difficult to deserve—we have HALEY, HELY, and HOL-LICK, corresponding with the Ang.-Sax. *hálig*, *háelig*, and *hálic*. And HOLYMAN, corresponding with a Germ. name Heiligmann. From the Old Norse Helgi may be HELLABY as a local name—the place so called in Yorkshire being in Domesday Helgebi, most probably, as I think, in this and some other cases, from a man’s name. GODWIN (friend of God), was ordinarily a baptismal name, but it was sometimes (*see p. 243*) applied with an appropriate meaning, more after the manner of a surname. GODSELL is probably the same as Godesilus, the name of an early Burgundian king; it may perhaps be from *gisil*, a companion—hence of similar meaning to Godwine. GOBOLD, GODMUND (*mund*, protection), GOODRICK or GODERICH (*ric*, dominion), GODFREY (*frid*, peace), GOD-

WARD (*weard*, guardian), GODDARD, GODDART, perhaps GOODHEART as a corruption, (*heard*, hard), are all likewise baptismal. DUGOOD seems to be the Ang.-Sax. *duguð*, good, virtuous, honorable. Then we have DAND, DANDO, DANDY, and DENDY. The latter are no doubt the same as Eng. "dandy," but we must look deeper than the modern meaning. Todd suggests the Old Norse *dáindi*, excellenter bonum quid—contracted into *dáandi*. Hence *dandi-madr*, an eminent man, Dan. *dannemand*—(our name DENMAN?) Dando was an Old Germ. name, and Pott compares it with another Old Germ. name Dado. If then the *n* be merely euphonic—which may be the case—the root may be the Old Norse *dád*, virtue, and DAND may be the same as DADD. Then DEDMAN or DEADMAN (unless in all cases a corruption of Debenham, as a writer in Notes and Queries states it to be in some), may be the same as DENMAN. TROW, TROY, and TRY, are different forms of TRUE, as Old Fries. *troue*, *troiwe*, Germ. *treu*. TRULY is a disused adjective, Old Norse *trulegr*, true. And TRULOCK is another adjective of the same meaning, the Ang.-Sax. *treówlic*, Old Fries. *trowelik*. TRUMAN may be the Old Norse *trúmadr*, a religious man, or a christian, from *trúa*, to

believe. TROWER has the same meaning, a believer ; and TROWELL, which corresponds with a Danish Trojel, may also be the same. TRIGG is the Old Norse *tryggr*, true ; and TRUST probably the Old Norse *traustr*, trusty. WARD and WORTH seem to be from Ang.-Sax. *ward* and *wurth*, both signifying worthy ; and VARDY from Dan. *vaerdig*, of the same meaning. SHEER is probably Ang.-Sax. *scír*, pure, free from crime, and CORLIE, from Old Norse *korlegr*, eximius.

On the other hand the father of evil might seem to have a claim to DEVOLL, DEVALL, DEFFELL. There are names—as the Dutch Tyfels and the French Diable—with such a meaning ; nor do I think that these in question can fairly be explained away as De Ville. But there is another group with which they might be classed. We have DEVEY and DEFFEE, which are probably diminutives of “dove”—(the diminutive sometimes substituting the weaker vowel, as in Jemmy and Jenny for James and Jane)—DEVICK, another diminutive (Low Germ. *dyveke*, p. 177)—and DEVITT, perhaps a third. Then DEVOLL, DEVAL, DEFFELL would fall in etymologically with the group as a fourth form of diminutive. So that they may take their choice between a

devil and a little dove. ILLMAN, unless the same as HILLMAN (which is probably *hildman*, warrior), must be Old Norse *illmenni*, an evil man. And the local name ILLINGSWORTH (Illing's "worth" or estate), probably contains the Old Norse *illingr*, of the same meaning,—the name Illinge occurring in the Domesday of Notts.

Of names derived from courage, vigour, and spirit, are probably MOWATT, MOUTH, MOTH, MOTT, MOTE, corresponding with an Old High Germ. *Muato*, p. 186. And perhaps MODE, MUDD, with the diminutives MUDDOCK, MUD-DLE, and MUDGE, from the Anglo-Saxon form *móð*. Hence also MOODY or MUDIE, Ang.-Sax. *módig*, courageous. MOUTRIE or MUTRIE seems to be the Old High Germ. *Muatheri*, from *here*, an army. Then we have MOTTRAM, (*ram*, strong), and MORTRAM, which seems to be the same. This leads us to enquire whether MUTIMER and MORTIMER may not also be the same, and whether they may not be connected with this group—MUTIMER being the original form, and signifying "courage-famed," from *mar* or *mer*, renowned, famous. If, as Mr. Lower says, there is a place called Mortimer in Normandy, it seems to me a question whether that may not be derived from the man's name.

Then we have BOLD, and its patronymic BOLDING—BALL, (Old Norse *ballr*), the patronymic BALLINGER, the diminutives BALCHIN, BALDOCK—BALLARD (*heard*, hard), BALMER (*mer*, famous)—perhaps also BULLARD and BULMER. KEAN and COON are from the two Anglo-Saxon forms *céne* and *cón*, keen, bold, fierce. SWITHIN, corresponding with the name of the Anglo-Saxon saint, is from *swið*, powerful, vigorous. COFFEE I take to be the same as Coifi, the name of a converted heathen priest who, on the reception of christianity by the people of Northumbria, undertook the demolition of the ancient fanes. It has been asserted that this is not an Anglo-Saxon but a Cymric name, and that it denotes in Welsh a druid, but Mr. Kemble has shewn that it is an adjective formed from *cóf*, strenuous, and means "the bold or active one." Hence COFFIN, which I have suggested, p. 229, might be a corruption of Kolfin, is perhaps Coffing, as a patronymic. There is a name Wincuf, *Cod. Dip.* 981, which seems to be the same as the WINCUP quoted by Mr. Lower, probably from *winn*, strife, and *cóf*, strenuous. QUICK and QUICKLY (Old Norse *quikleggr*), are both adjective forms, also SHARP and SHARPLY. RASCH is the same as the Danish name Rask,

signifying quick, vehement—the sense of imprudence being a modern one—and RASHLEIGH is another adjective form. BRATT is from Old Norse *brattr*, impetuous, the name of a Northman in the Landnamabok. And BRANT is from *brant*, the Suio-Goth. form of the same word, and corresponds with a Mod. Swed. name Branting. ALBON or ALBIN is, I think, the same name as that of the celebrated king of the Lombards, Alboin or Albuin, who flourished in the sixth century. Its etymon is probably to be found in the Old Norse *albúin*, “all-prepared”—and it may have come to us through the French, as they have also the names Albin and Albon. FUSSEY may have the modern meaning, or it may have that of the Ang.-Sax. *fús*, eager, prompt, from which the modern word has degenerated. FUSMAN probably signifies foot-man, Germ. *fusz*, foot. GRAHAM, GREAM, GRIMES are from Ang.-Sax. *gram*, *grim*, Old Norse *gramr*, *grimr*, fierce, (in Old Norse *gramr* also signifies king), and CHRIMES, CRIMMIN from a High German form of the same. We have also the compounds GRIMBLE, corresponding with an Old Frankish name Grimbald—GRIMMOND, *mund*, protection—the local GRIMSBY, (*by*, a village), GRIMSHAW, (*shaw*, a wood), &c. GALLARD seems to

be the Old Norse *gallhardr*, fierce—QUAKELY and TINDALL respectively the Old Norse *queikleggr* and *tandillr*, excitable, inflammable. GRESLEY is probably from Old Norse *greslegr*, formidable—REW and RILEY from Ang.-Sax. *hreoſw* and *hrywlic*, fierce, cruel.

Names of an opposite meaning are probably QUAIF, Old Norse *queifi*, an effeminate person—LOLLARD, Old Norse *lollari*, an indolent person—and SLANN, SLINN, Old Norse *slanni*, *slinni*, of the same meaning. SLIMM might refer to slimness of figure, but this, as Todd observes, is a modern sense of the word, and the origin seems to be Old Norse *slyma*, to be indolent. LOBB, LOBO, LUBBOCK may also have this meaning, p. 186—so also LURY, Old Norse *lári*, a lazy person—and LORDAN, Old Eng. “lurdane,” probably from the same root of *lúra*, to be lazy.

Of names derived from mildness, affability, modesty, and liberality are TIMES, TIMMS, TIMSON, TIMMINS. These are ordinarily supposed to be contractions of Timothy, but finding an Old Saxon name Thimo, an Old Danish Tymmo, a Mod. German Thimm, and a Frisian Timen, I am induced to refer our names to the same origin, which is probably Old Norse *tíma*, liberality, *timinn*, bountiful. GIBB, GIB-

SON, GIBBINGS, corresponding with the Friesic Gibbe, may perhaps be referred to Gothic *giban*, Old High German *geban*, to give, in the same sense as the foregoing. From this are formed several Old German compound names, as Gebahard, Mod. German Gebhard, with which correspond our GEBHARD and GIBBARD. From the Ang.-Sax. form *gifan*, Old Norse *géfa*, Dutch *geeven*, may be GIEVE, GEEVES and GEVERS. And GIFFARD, GIFFORD, corresponding with GEBHARD and GIBBARD. GOLDWIN, which I have taken, p. 198, to mean a beloved friend, from the preciousness of the metal, is rather the Ang.-Sax. *goldwine*, a bountiful patron. SMELT is from Ang.-Sax. *smelt*, mild, gentle, the name of a priest, *Cod. Dip. No. 822*. And LEATH from Ang.-Sax. *leið* or *liðe*, of the same meaning. It just occurs to me that the name Lethar, of a bishop, p. 204, which was not very satisfactorily explained, may be the comparative of this adjective. In that case it would fall in with the names of a great many other bishops and churchmen. LIND, (which is however capable of other meanings, p. 229), may be in some cases from the Dan. and Swed. *lind*, mild, gentle. This is probably the etymon of the name of Jenny, on whom it is well bestowed. And

who can say—in the mysterious laws which regulate descent—but that the sweet singer of Sweden may actually reflect the gentleness of one who earned the name in generations past away? PROUD and PROUDMAN, if of Scandinavian origin, would be the reverse of what they seem—Old Norse *prúdr*, polite, *prúdmenni*, vir urbanus. (But PROUT probably from Ang.-Sax. *prút*, proud.) RADDEN may be from Old Norse *ræddin*—HEARLEY from Old Norse *hyrlegr*—MARLEY from Old Norse *marglegr*—all signifying kind or affable.

Of names signifying modesty or bashfulness are BLOOD, Old Norse *blauðr*, bashful or timid, North Eng. “blate.” Perhaps also BLADE, Old Norse *bleydi*, bashfulness. BLIGH is probably from Old Norse *bliugr*, Dan. *bly*—SKY, from Dan. *sky*, Eng. “shy.” And SKAIFE, from Old Norse *skiálfa*, to tremble, Cumb. “scaif,” timid, fearful. (Or it might be from Old Norse *skeifr*, crooked, like several names mentioned in last chapter.) FAIL may perhaps be from Old Norse *feila*, pudere—and FALLON from *feilinn*, pudibundus. MATTHEWMAN may possibly be from Ang.-Sax. *mæðie*, modest, Old Norse *mætamadr*, vir egregius. Of an opposite character are BROOKER, Old Norse *brukari*,

ROOPER, Old Norse *raupari*, PRELLER, Dan. *praler*—all signifying boaster.

Of the names derived from power, wealth, honour, and fame many are baptismal. RICK and RICH are the Ang.-Sax. *rice*, Old Norse *ríkr*, rich or powerful—the latter being the original sense. RIEKIE seems to be the Scandinavian surname Ríki, formed from the adjective *ríkr*. There are a great number of ancient compounds formed from this word. We have RICHMAN and RICKMAN, corresponding with a Gothic Richman and an Old High German Rieman quoted by Meidinger. And RICHOLD, corresponding with an old Frank or Lombard name Richoald quoted by Grimm. RICHARD or RICKARD is compounded with *heard*, hard ; RECORD, which corresponds with an Ang.-Sax. Reckard quoted by Benecken, is the same ; and RICARDO has an Old Germ. termination. RICHBELL is from *báld*, bold, and RICHMOND from *mund*, protection. RICHER is the Old Germ. Rikheri, Richeri, Ricker, from *here*, an army ; and RICHAN, the Old Germ. Richin, Mod. Germ. Reichen. EDRIDGE is probably the Ang.-Sax. Eadric, *ead*, prosperity. WHITRIDGE, if not local, may be the same as a Gothic Witeric, probably from *wih*, a man. And EMERICK is the same name as that of one of

the ancestors of the Nesselrode family—Emmericus von Nesselrode, A.D. 969.

From Ang.-Sax. *wald*, Old Norse *valld*, power, are WALDO, corresponding with an Old German name, and WALDIE, corresponding with a Scandinavian Valdi (*Ann. Isl.*) WALDEN may probably be the Ang.-Sax. *waldend*, a ruler. And WALDRON, which corresponds with an Old Germ. Waldrun (*Förstemann*), is compounded with the female termination *run* or *runa*, which Grimm thinks to be friend or companion. STORR and STORE are from Anglo-Saxon and Old Norse *stór*, great, and STORY from the Scandinavian surname Stori, (*Ann. Isl.*) formed from *stór*, great. EDAY, EADY, EDDY, are from the Anglo-Saxon names Eada, and Eadig or Eddi, formed from *eád*, prosperity. Hence the name of the rock, Eddistone, on which the celebrated lighthouse is built. From this word are compounded a great number of Anglo-Saxon names, of which we have EDWARD, EDMUND, EDGAR, EDWIN, more common as Christian names. SALE, SEAL, are probably from Old Norse *sæll*, Ang.-Sax. *sél*, prosperous; and SELIG, SEELY, SILLEY, from Ang.-Sax. *sélig* of the same meaning. BRIM, BREEM, and probably by metathesis, BERMES, are from Ang.-Sax. *breme*, Old. Eng.

"brim," renowned, famous. And BRAME, corresponding with a Danish name Bram in Saxo, is probably from a cognate origin (perhaps Suio-Goth *bram*, splendour, pomp.) ROOF may be from Ang.-Sax. *róf*, renowned; and AGATE from Old Norse *agatr*, illustrious. MORE is probably in most cases from Ang.-Sax. *mára*, renowned. Among the various compounds may be noted FILMORE, FILLMER, or PHILLIMORE, the Old High Germ. Filimer, "full-famous," like FILBERT, "full-bright." In some compound names, however, the word is more probably Old Norse *már*, a gull.

Among names of opposite meaning are OREAK, ORECK, ORRIDGE, perhaps HORROCKS, Old Norse *órikr*, weak or poor, *ó* negative and *rikr*, rich or powerful. ARMS is probably from Ang.-Sax. and Old Norse *arm*, poor—HEANE from Ang.-Sax. *hean*, and LUNN from Ang.-Sax. *lun*, both of the same meaning.

Of names derived from wisdom, learning, and prudence are WISE, VYSE, perhaps VICE (Old Norse *vís*.) ALVIS is probably from *alvís*, "all-wise," a title of Odin, also the name of a dwarf celebrated in Northern mythology. WITT may be from Ang.-Sax. *wita*, a wise man, a councillor—WITTY and WHITTLE from Ang.-Sax. *witig* and *witol*, wise, knowing. CANN, CANNING

may be from Old Norse *kænn*, wise, experienced, if not connected with the group p. 81. FROUDE, FROOD, are from Ang.-Sax. *fród*, Old Norse *fród*, wise, but rather in the sense of the experience gained from age. Hence Fródi, a surname in the Landnamabok, and Frodo, an Old German name. CLOAK, CLOKE, seems to be from Old Norse *klókr*, prudent, and CLOGG from the Mod. Dan. form *klog*. SPEAK, SPEKE, SPEAKMAN, SPACKMAN, are probably from Old Norse *spakr*, wise or prudent, a surname in the Ann. Isl. SINKLER or SINCLAIR may not always be from St. Clair, for Sinklar was the name of a noble Danish family, and is probably from *sinn*, thought, judgment, and *klar*, clear. HIGGS, HIGGINS, HIGMAN, HIGLEY, HIGHLEY, HOGG, HOGGINS, (perhaps HODGE,) HUGO, HUE, HUGHES, HUGGINS, HUGMAN, HUGHMAN, HUMAN, HEWIT, HEWLETT, HEWLINGS, are all from the root of thought or cogitation. The Ang.-Sax. *hyge*, *hog*, careful, thoughtful—the Old Norse *huga*, to cogitate, *hyggilegr* and *hygginn*, prudent, thoughtful, contain the various forms. HUGIN was the name of one of Odin's ravens, see p. 39. HOGARTH is not connected with this group, but is from the place of that name in Westmorland, signifying a "garth" or inclosure for hay. MUNDY

is probably from Ang.-Sax. *mundig*, mindful—GLEW from Ang.-Sax *gleaw*, sagacious—ISITT perhaps from Old Norse *isettr*, prudent—FINDEN from Old Norse *findinn*, ingenious, sharp-witted—and NEQUAM from Old Norse *náquamr*, careful, exact. VARLEY seems to be from Dan. *varlig*, cautious, and DULY, DULLEY, from Dan. *duelig*, capable. From Germ. *kunst*, *kust*, Old Norse *konst*, skill, art, science, are CONST, CUST, COST—COSTELLO, corresponding with an Old Germ. *Costila*—COSTEKER with an Old Germ. *Custica*—CUSTARD with an Old Germ. *Custard*—and CUSTANCE with an Old Germ. *Custanzo*, (from *ans* or *anso*, p. 95.) All these Old Germ. names are from Förstemann. Then we have ALLARD and WELLARD, probably respectively the Old Norse *allærdr* and *vellærdr*, “all-learned” and “well-learned.” BOOKER is the Ang.-Sax *bócer*, an author. And BOOKLESS is not so called from the scantiness of his library, but rather from the good use made of what he had—Old Norse *bóklæs*, book-learned, or, perhaps, rather able to read—a much more notable fact in his day than that of being without books.

On the other hand we have OVITTS, Old Norse *ovitr*, foolish—*o* negative and *vittr*, wise. Perhaps also AVIS, from *a* negative, and *vís*,

wise. FOGG is probably the same as Dan. *fioḡ*, a simpleton—Old Eng. “foggy,” stupid, still retained in various dialects, and in the half-slang “fogie.” STUNT is from Ang.-Sax. *stunt*, foolish—OVEN, probably from Old Norse *ovanr*, inexperienced—DOWER from Old Norse *dári*, Dan. *daare*, a fool. GANT and GAPP seem to be respectively from Old Norse *ganti* and *gapi*, of similar meaning. GALLY and GALLON are probably from Old Norse *gáli* and *galinn*, crazy, both Scandinavian surnames. So WOOD might be in some cases from Ang.-Sax. *wóð*, of the same meaning. I have referred, p. 268, to the name of Offa, Uffa, or Wuffa, King of Mercia, which seems to be equivalent to oaf or blockhead. It appears to have been not uncommon as an early Saxon name—even in royal lines. Another name frequently occurring in Saxon times was Dodda or Dudda. We find a Dodda minister, *Cod. Dip.* 768—a duke Dudda slain by the Danes about 835—a Dudda, bishop of Winchester—and a Duduc of Wells (but some authorities make this last name Bodeca.) The etymon may perhaps be found in Friesic *dod*, a blockhead, Dutch *dutten*, Eng. “dote.” Halliwell has two archaic words *doddypate* and *dodipoll*, both signifying blockhead. And the name of that curious and

extinct bird the dodo, which I suppose to have been discovered and named by the Dutch, may be derived from its well-known stupidity. We have DODD, DODSON, DUDIN, DUTT, DOTTCHIN. But Dote is a present Friesic name, and Outzen says that it is the appellation of a young girl. Our name DOTTCHIN might rather be a diminutive of this. This leads us to consider the two meanings of our own word "dote"—to be foolish and to be fond. Perhaps some of the above Saxon names might have been rather derived from the latter sense, and have been terms of affection. As regards the two bishops at least, this would fall in more naturally with the general character of the names given them. Two other names, DODDRIDGE and DUDDRIDGE—though they might be formed locally from the above names—seem to be more probably the same as DOTTRIDGE, which may be Deotric, a Low German form of Theoderic.

Of names derived from craft and cunning are PRATT, Ang.-Sax. *præt*, and perhaps PRETTY, p. 301. *Præt* was the surname of one of the companions of the Saxon hero Hereward, derived from the stratagems by which he eluded the Normans. PATEY and PEATTIE may be from Ang.-Sax. *pætig* and *petig*, crafty—LITTLE

and LITTIG from Ang.-Sax. *lytelic* and *liteg*, of the same meaning. *PACKE* seems to be from Ang.-Sax. *pæca*, a deceiver; the Packings were an ancient Saxon family in England, *see p.* 111. Hence the local name *PAXTON*, "Pack's town." The root *sl* furnishes many names with this meaning, as *SLY*, *SLEE*, *SLAGG* (Old Norse *slægr*, cunning), *SLAPE* (Old Norse *sleipr*), *SLIPPER* (Ang.-Sax. *slipur*), slippery. *SNEWING*, (as the patronymic of *Snew*), may probably be from Dan. *snu*, sly. *SPOONER* seems to be from Ang.-Sax. *spónere*, enticer, allurer—and *SPON* we might presume to be *spón* (spoon), the participle, allured. Thus we seem to have Anglo-Saxon authority for both our words "spoon" and "spooney."

From liveliness or melancholy are *GLADMAN*, perhaps Old Norse *gledimadr*, homo facetus, a funny fellow—*HADLEY* and *HADDEN*, Old Norse *hædilegr* and *hædinn*, droll—*CAWTE*, Old Norse *kátr* (cawt), merry. *BROS* may perhaps be from Old Norse *brosa*, to smile—there is a Northman surnamed *Bros* in the *Ann. Isl.* *CANT* and *CANTER* I take to be the same as *CHANT* and *CHANTER* (Ang.-Sax. *cantere*, a singer.) And *CANTRILL* is a diminutive of *CANTER*—one of a class of words such as "cockerell," of which there seem to have been

formerly several in the English language. Other names are K'ANTING, a patronymic, CANTLE and CANTELO, diminutives. And corresponding names are Canto, Cantulo, Old Germ. (*Först*). And Kant, Kanter, Kentel, Mod. Germ. (But Förstemann makes the *c* in these names to interchange with *g*, and seems to think the Old Norse *gandr*, a wolf, to be the origin.) GALE and GALER may also signify singer—Ang.-Sax. *galan*, Old Norse *gala*, to sing. In Ang.-Sax. *gale* also signifies a nightingale, and *galere* an enchanter. GALL and GAUL, may be from Ang.-Sax. *gál*, pleasant, merry. NUNN NUNNEY, NOON may be from Old Norse *nunna*, to hum; there was a Nun, kinsman of Ina, king of Wessex, for whose name I can find no other etymon, (unless it be the same as an Old Germ. Nanno, our NANNY, and NANSON, p. 57.) The Old Norse has also *sýngla*, to hum, a diminutive of *sýngia*, to sing—possibly this might be the origin of our name SINGLE. Then we have DOWLY, Old Norse *dálegr*, North Eng. “dowly,” melancholy—DROOP, Old Norse *driúpr*, TWIST, Old Norse *tvistr*, sad. WESLEY and WESSEL seem to be respectively from Old Norse *veslegr* and *vesall*, miserable—RIGG and WRIGLEY from Old Norse *hrygg* and *hyrggilegr*, sorrowful. (Or RIGG

from Dan. *rig*, rich—or local from “*rigg*” or “ridge.”) SORG may be from Ang.-Sax *sorgian*, Old Norse *sorga*, to sorrow, but I am not sure whether this name in the directory is an English one. GRATTAN seems to be from Old Norse *grattin*, tearful—TERRY perhaps from Ang.-Sax. *tearig*, of the same meaning. SWEARS may be from Ang.-Sax *swér*, heavy, sorrowful (or from *sweor*, a step-father)—and GEALE from Ang.-Sax. *gealh*, of the same meaning. SOLKHON is probably the Ang.-Sax. *solcæn*, sulky, which we find as the name of a serf. *Cod. Dip.* 981.

Names of serfs were given without much ceremony. Even if they had baptismal names, they seem frequently to have been called by epithets more significant, if less complimentary. Thus in the same charter we find an Onncum and an Illcum, both of which names seem to signify uncomely or ill-favoured. Then there is an Onwen, which might mean joyless—or it might mean unpleasant. But however both Onncum and Onwen might simply mean unexpected, and there is another name Lucco which seems to have something of a similar meaning, referring perhaps to the manner in which their owners became possessed of them. From such an origin might be our LUCK,

LUCKINGS, LUCKETT, LUCKOCK. There is a name *Teff*, elsewhere met with, which looks at first sight very like "devil"; but however it may only be from Old Fries. *tefl*, Anglo-Saxon *tæfl*, table—perhaps he was a waiter. Another is called the son of Blunta, which seems to be from Old Norse *blunda*, to sleep, hence meaning drowsy or stupid. Blunt occurs also in the Domesday of Lincolnshire—hence may be in some cases our name BLUNT—perhaps also BLUNDER. Other manumitted serfs seem to have possessed valuable qualities. Among others we find a Wurci—this must mean "one who works"—just such a name in vulgar parlance, "Workey," might be given now. Then there is a Snel, active, p. 309—a Hagg, Old Norse *hagr*, handy—a Hagel of the same meaning—hence may be our HAIG, HAGELL, HAIL. So that, in freeing their serfs "for the good of their souls," these men did not make an offering of that which cost them nothing.

Names of unfavorable import might in some cases have been originally given to serfs, but it is scarcely necessary to have recourse to this mode of accounting for them. For we find that a name which seems to be equivalent to "oaf" was borne by several of a royal line.



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And another name, Dodda, which may mean blockhead, was borne, (and signed in important documents), by a “princeps,” a “minister,” and other persons of note. Probably such a nickname might often be given in early youth, and—its meaning being outlived—might come at last to be a “vox et præterea nihil.” If then the original owners of these names felt no affront, still less need their successors of the present day.

CHAPTER XVI.

NAMES DERIVED FROM OFFICE OR OCCUPATION.

The first place in this chapter is naturally due to the tiller of the soil. Many of the names with this meaning have probably been originally baptismal, and not surnames. There is an Old Germ. word *sass*, Modern Germ. *sasz*, signifying settler, farmer, inhabitant, from which, in the opinion of Adelung, the Saxons derive their name. Hence may be our SASS—perhaps also SESSIONS (Sesson?), and SISSON. (Or the two latter, along with SUSE, may be connected with a group of Old German names given by Pott, Sisa, Suso, Zeizzo, Zuzo, of which the origin seems to be Germ. *süsz*, Old Germ. *suoz*, *zeiz*, sweet.) Corresponding with the Old Germ. *sass* is the Ang.-Sax. *sata*, whence the Friesic name Sats, and our SATOW, which has either an Old Sax. termination, or if the *w* be sounded, is probably from “how,” a grave-mound.

An Old Eng. word for a countryman or clown

was "hob," probably from the Goth. *hoba*, Old High Germ. *hub*, *hup*, a field or small farm. Hence our HOBBS, HOBMAN, HOBSON, HUBE—perhaps HOPPS, HOPSON, HOPE, HOPPING, HOPKIN. With these correspond an Old High Germ. name Hubo, Mod. Germ. Hube and Hupe.

On entering the city we find PORTMAN, Ang.-Sax. *portman*, a citizen, "one who lives within gates"; and BERRYMAN, Ang.-Sax. *birigh-man*, a civic officer. If we look for trade, we have CHAPMAN and COPEMAN, respectively Ang.-Sax. *ceápman* and *cópeman*—COUPER and COWPER, Old Norse *kaupari*, a merchant or dealer. COPESTAKE, otherwise CAPSTICK, may be from Ang.-Sax. *stic*, a piece of copper money of the value of half a farthing. Hence COPESTAKE, who is now a merchant prince, may have once been a very small trader. CRAMER and CREAMER are respectively the Old Fries. *kramer* and the New Fries. *kreamer*, a shop-keeper. German names corresponding are Kramer and Krämer. CRAM, CRAME, CREAM, have probably the same meaning—the addition of *a* to *kram*, traffic, would in Ang.-Sax. make a word signifying a trafficker. COSTER may be Ang.-Sax. *costere*, a tempter. But the Old Norse has *kostr*, the Old Fries. and the Germ.

kost, food—and COSTER might mean a provision-dealer. Or it might belong to the same group as COST, CUST, p. 326.

The names derived from trades are, generally speaking, of more recent origin, and have been well explained by Mr. Lower, to whose work the reader may be referred for further information. I propose only to refer to two or three upon which I think some further light may be thrown. One of the most common of English names is TURNER—out of all proportion to the number of persons engaged in the trade—and I think that in some cases it is from a different origin. We find it in fact as a name before the conquest—a grant from Thorold to the monastery of Croyland in the year 1051, being signed, among others, by a *Turnerus Capellanus*. The Icel. has *turnera*, *turnamentum agere*, *turnari*, a tilter, which may probably shew the origin of the name. As, however, the Turner in question was a bishop's chaplain, his "tilting" must have been only theological. But the name may probably have been baptismal, and perhaps of Norman introduction. For, as Mr. Kemble has observed, at this period many Norman names begin to make their appearance, teaching us "how rapidly we were preparing for that great catastrophe which was to extinguish the Anglo-Saxon name for ever."

Another very common name is SLATER—too common I think to be derived altogether from a trade which is by no means among the most ancient. The Old Friesic has *slater*, a maker, repairer, or cleaner of ditches, from which I think our name is in some cases derived. Hence the same as DITCHER and DITCHMAN—perhaps also DICKER and DICKMAN, Ang.-Sax. *dic*, a ditch. This would also account for SLATTER and SLAUGHTER, which correspond with two varieties, the New Friesic and the Saterlandic. (Or SLAUGHTER might be Dan. *slagter*, a butcher.)

The commonness of the name of SMITH is sufficiently accounted for, as the term was applied to everything which required hammering—even to poetry. Among the varieties referred to by Mr. Lower are SUCKMITH and SIXSMITHS, which he derives from a North of England word *sock*, a plough-share. But the latter I think more probably from Ang.-Sax. *sieax*, a knife or sword. Another name, SCOTT-SMITH, I have introduced, p. 257, as probably meaning a maker of darts or arrows.

SNIDER, SNEYD, SNEAD may correspond with Old Norse *sniddari*, Germ. *schneider*, Dutch *snyder*, a tailor. But the Ang.-Sax. *snidere* is rendered by Bosworth simply hewer

or cutter, and it does not appear to have been used in this particular sense. The word employed for a tailor is *seamere*, of which we still retain the feminine in "sempstress." Hence may be our SEAMER, SEYMOUR—if not from Sigimar, p. 214. Cognate with *seamere*, a tailor, is *sema* or *syma*, a peace-maker—the sense of uniting or "seaming" being the same in both—I think that our name SYME may be from this.

To the different names signifying shoemaker, we may probably add SCORE, SHORE, SHOWERS, from the Ang.-Sax. *scoere*, a "shoer."

I do not think that WAGNER is the same as "waggoner;" it seems more probably the Ang.-Sax. *wagnere*, an enticer. So WHEELER may be from *hweolere*, a diviner, and not from the name of a trade.

TICKNOR and TICHENER are evidently the same name, and may both probably be referred to the Dutch *teekenaar*, a drawer or designer.

JACK, JAGO, JACKAMAN, JACKMAN, JAKEMAN, JAGGERS, probably signify hunter, from Old Norse *jaga*, Germ. and Dutch *jagen*, to hunt, Germ. and Dan. *jaeger*, a hunter. Förstemann has the Old Germ. names Jacco and Jager, Mod. Germ. Jöck and Jöcher. May not this be the origin of Jack for John? We seem to

have a relic of the sense in our word "jockey" for a rider.

Turning to the names derived from ecclesiastical offices we have BISHOP, which as a name may be older than Christianity, *see p.* 272. Any suggestions as to the meaning of the old Saxon name Biscop must be merely speculative. It might be connected with the Old Friesic *biskiffa*, to appoint, ordain. Or it might be from the Ang.-Sax. *beáh*, a bracelet, and *scóp*, creator; the bracelet was the reward of valour, and "dispenser of bracelets" a common poetical expression for a prince; "creator of bracelets" is a less straightforward idea, yet the dispenser of bracelets is in a sense the creator of them. Or as *scóp*, creator, also means poet, *Beáhsóp* might mean "bracelet-poet." For in those old days poets got bracelets as well as warriors. And it was not beneath the dignity of a prince to practise the gentle art.

PRIEST is the Ang.-Sax. *preost*, and PREST the Old Norse *prestr*. It is a little curious that the only man called PREST in the directory for 1857 is a priest. PREEN and PRIN are probably from Ang.-Sax. *pren*, a priest. *Pren* was the surname of Eadberht, king of Kent, who had been ordained. SIRR, SEER, and SIREE may be from the Icel. *síra*, a priest, oc-

curring frequently in the *Ann. Isl.* Probably this word may be connected with Ang.-Sax. *sewer*, a seer, a wise man, whence perhaps our SEWERS. FRICKE is the Ang.-Sax. *fricca*, a preacher, and FRICKER, a probably rather later word of the same meaning. VICARS is probably the Old Norse name Vikar, signifying pirate. PARSONS is doubtful, p. 133, and POPE may be connected with a different group, p. 307. Or the long vowel may remove it from that group, and, along with PAPE, connect it with Old Norse *pápi*, Dutch *paap*, a priest.

Both ABBOTT and ABBISS I also doubt—the former perhaps not in all cases. They appear to be connected with an ancient group, of which the base is ABBS, ABBEY, EBBS, HEBB, IBBS, HIBBS. These correspond with an Abo (*Domesday Linc.*), Old Germ. names Abbo, Abbi, Ebbo, Hebo, Ibba (*Först.*), an Ebba, queen of the South Saxons, A.D., 678, an Ebbi (*Ann. Isl.*), an Ebbe, a Frisian under king Alfred (*Ang.-Sax. Chron.*), present Frisian names Abbe, Ebbo, Ibo, (*Outzen*), a Danish Ebbe, and feminine Ebba, an Ang.-Sax. Ibbe (*Kemble*). The names Abbo, Abbi, Abbe, are evidently as Förstemann says from the Gothic *aba*, a man. The other forms in *e* and *i* he thinks may be variations of the same. As

a diminutive from this, resembling the Scandinavian form in *si*, seems to come the name Abbissa, or Ebissa, of the son of Hengest, and which I take to be the same as our ABBISS. Other diminutives are ABLETT, ABLIN, EBELING, HEBEL, HIBBLE—perhaps in some cases ABEL. A German name Abeling, corresponding with our EBELING (a patronymic), renders this last more likely. And still stronger ground is afforded by the Friesic Abel, which is a woman's name, and which Outzen refers to the above origin. Then ABBOTT, EBBETTS, IBBETT, and HIBBITT would correspond as another form of diminutive.* Still ABBOTT may be in some cases from the office, and we have a name ABUD, corresponding with *abud*, another Ang-Sax. form.

Connected with the above group are some names which strikingly illustrate the manner in which names explain each other. There are three names in the directory, HEBBLETHWAITE, HEBBLEWAITE, HEBBLEWHITE, one

* Ibbet is also an Old Germ. name, and this suggests an enquiry. The diminutive in *et*, Mr. Latham thinks, comes to us through the French. But whence did the French derive it?—it seems rather probably of Gothic origin. Hence—though in the language it comes to us through the French—in some of our names it may come directly from the Gothic.

above another, like three steps leading up to a meaning—the original being local, from “thwaite,” a piece of land cleared in a forest. Then, having got HEBBLEWHITE, we get a fourth, ABLEWHITE.

There are several names which signify baptizer, as BASIRE, BEZER, and BASTER, respectively from Ang.-Sax. *bæzere*, *bezera*, and *bæstere*, contractions of *bædzere*, from *bæd*, or *bæð*, a bath. Hence BATHER has probably the same meaning; as had the Ang.-Sax. *bæðere*. And BADDER may be a different form of the same. FULLER, though in most cases it may be from *fullere*, a bleacher, may be in some from *fulwere*, a baptizer. Perhaps some of the names which, p. 56, I connected with the goddess Fulla, may rather be from this origin.

On the other hand PAGAN and PAYNE, signifying an unbaptized person, remain to this day to shew the tenacity with which a name, once established, maintained its ground. Pagan occurs as an Ang.-Sax. name, *Cod. Dip.* 923.

From civil offices we have GRIEVES and REEVE, Ang.-Sax. *gerefa*, a sheriff. And CONGREVE, “the king’s reeve.” Then we have GRAVE, GRAF, GRAEFF, corresponding with the Germ. *graf*—also MARGRAVE and PALGRAVE. The latter is the name of a parish in

Sussex, but I think that it must have been originally a man's name. This word enters into some Old German baptismal names, as WALDEGRAVE, from *wald*, power. MARSH, though probably in most cases local, may be sometimes from Dan. *marsk*, a marshal, a contraction, I apprehend, of *marskalk*. "Senescal," a steward, Mr. Lower says "is now vilely corrupted to SNASHALL." But we have also SENEAL in the directory, and SENESCAL, rather common in Lincolnshire. This is a word of German origin, though I apprehend of Norman introduction. The latter part is no doubt from *schalk*, a servant—the former part I think probably from *sinn*, sense, thought.

There are a number of names which signify envoy or messenger. Such are SANDS, SANDY, SANDOE, SANDER, SANDEMAN, SANDELL, SANDIFER, SANDEN, SENDALL, SINDEN. Of these SANDY and SANDER have always been considered, though I think erroneously, as contractions of Alexander. SANDS, corresponding with a Germ. Sand, is the Ang.-Sax. *sand*, one sent, a messenger. SANDY is the same as Sandi in the Domesday of Yorkshire, and this is evidently a man's name formed by a usual process from *sand*, a messenger, by the addition of *i*. SANDOE is the Old German name

Sando, formed in the same manner by the addition of *o*. SANDER, which corresponds with a Germ. Sander, is probably from the Old Germ. Sandheri, "army messenger." SANDEMAN corresponds with the Old Norse *sendimadr*, Suio-Goth. *sendeman*—SANDELL and SENDALL, with the Old Norse *sendill*, a messenger. SANDIFER is compounded with Ang.-Sax. *faran*, Old Norse *fara*, to fare, travel. SANDEN and SINDEN are, I think, names of a similar meaning, signifying "sent," and corresponding with an Old Germ. Sindeni.

Another important group is BODE, BODDA, BODY, BODEN, BODICKER, BODKIN, BODELL, BOADELLA, BUDDLE, BODMAN, BUDD, BUDDEN, BUDGE. Of these BODDA corresponds with the Ang.-Sax. *boda*, and BODY with the Old Norse *bodi*, a messenger. But the Scandinavian form seems to have superseded the Saxon in early English. In the household expenses of Eleanor, Countess of Montford, 1265, quoted by Mr. Lower, "her carriers or messengers were Diquon, Gobithesty, *Treubodi*, and Slingawai." Here *Treubodi* means "trusty messenger"—the others are probably also soubriquets—Gobithesty, for instance, seems to be equivalent to "short-cut"—*sty* being a footpath. We have a name TRUEFITT, which seems

to be nearly equivalent to Treubodi—Ang.-Sax. *fetian*, to fetch. Then we have LIGHTBODY, an active messenger—GOODBODY, perhaps a war-messenger, *p.* 209, and FREEBODY, a peace-messenger, *p.* 237. PEABODY, otherwise PAYBODY, seems to be connected with Dan. *paabyde*, to command, enjoin, *paabud*, an edict—to assume the ancient Danish *bodi* would give us the word. But Mr. Lower introduces a HANDSOMEBODY, and unless we can dispose of this gentleman, his good looks will damage our theory. But by referring to the original sense of handsome, which was handy, active, we convert him into a good servant and a useful ally.

I think that I have now made out a case to show that “body” in names of persons means a messenger, and I pass on to the other names in the group. BUDD is the Mod. Dan. form, and corresponds with a present Danish name Budde. But it is also an Old Germ. and a Mod. Germ. form in proper names. BODEL is probably a noun, like Ang.-Sax. *bydel*, Eng. “beadle.” And Boadella, the same with a Saxon termination. While BUDDLE corresponds with the Old Norse Budli, the name of a king in the Volsungasaga. BODMAN corresponds with SANDEMAN—BODEN

and BUDDEN with SANDEN and SINDEN. These last appear to be the participle, signifying "sent." BODECKER is a diminutive and corresponds with an old Saxon Bodic, and a Mod. Germ. Bodeck. It would be properly Bodecka or Bodecke, but the *r* final having in English scarcely any sound sometimes accrues to such names; a similar case is a HENNIKER, corresponding with a German Hennicke, p. 175. BUDGE seems to be a similar diminutive; the German names Budde, Budke, Budge show its formation. BODKIN may be another diminutive, or it may be from Eng. "bodkin," which, in the earliest use we find of it, signified a dagger. But more probably the former, as Förstemann has a corresponding Old Germ. name Bodeken, A.D. 1020. Corresponding with the Germ. *bote* we have also BOT and its patronymic BOTTING. To this belong BOTEL and BOTTLE, corresponding with SANDELL, SENDALL, BODEL, BUDDLE. And BOTTEN, BOTTON, (perhaps BOTTOM, as a natural corruption)—corresponding with SANDEN, SINDEN, BODEN, BUDDEN. An Old High German form is *pot*, whence the old name Poto, and the modern Pott and Poten. With these correspond our POTT and POTTEN; we have also the patronymic POTTINGER (*inger*,

same as *ing*, son, descendant.) POTTLE corresponds with BOTTLE, BODEL, BUDDLE, SANDELL, SINDALL. And POTIPHER with SANDIFER, p 344.

Then we have PETIFER, which seems to be the same as POTIPHER. And finding also PETTITREW, which seems to mean "trusty messenger," and corresponds with the Treubodi, p. 344, we are led to inquire whether some of the group PETT, PITT, PUTT, which, p. 303, I have assigned to a different origin, may not belong to this. The name Putta, of two bishops, one of Rochester, and the other of Hereford, would be naturally explained as messenger or apostle. Though the former meaning, that of smallness (which is closely allied to affection) would not be less suitable.

Many of the above we find as early baptismal names, and in that case the sense is probably rather that of "one who issues an edict." Thus Bodo and Bodic were names of Old (continental) Saxon princes—Bodo was the name of one of the counts of Blanckenberg, A.D. 1082—and Poto an Old High German name. They also enter into various compounds, of which we have BUDDRICH, corresponding with a Germ. Bödrich, *ric*, dominion—BODMER, corresponding with an Old Germ. Bodomar, Mod.

Germ. Bothmer, *mar*, famous—BODGER, GARBUTT, corresponding with an Old High Germ. Gerbot, the Gerbodo of Domesday, and the Mod. Germ. Gerbet, from *gar* or *ger*, a spear. From this origin, I think, is FILLPOT or PHILPOT—Old High Germ. *fil*, Mod. Germ. *viel*, much, a sort of intensive, which enters into many Old Germ. names. And perhaps TALBOT, Old Norse *tala*, Ang.-Sax. *tellan*, to announce, relate.

Other names of similar meaning are POSTLE, probably a contraction of apostle. And ENGALL, Ang.-Sax. *engel*, Old Norse *engill*, an angel or messenger. Hence Engel, a German name, and Engill, the surname of a Northman, *Ann. Isl.* (But Ang.-Sax. *engel* also signifies an Angle, which might be the meaning in some cases.) This, like the former, enters into several compounds, as ENGLEHEART and ENGLEBURTT, corresponding with the Old Germ. Engelhart and Engelbert, which are also Mod. Germ. INGLE, which, p. 99, I have thought a diminutive of ING, is more probably another form of this word, corresponding with an Old Germ. Ingilo. So also in some cases ANGEL, Old Germ. Angilo, with which corresponds our ANGELO. Then INGLEDEW is probably the same as an Old Germ. Angildeo, Engildeo,

Ingilthie, (Förstemann,) and the Ang.-Sax. Angeltheow, probably from Old High Germ. *dio*, Ang.-Sax. *theow*, a servant. We have also a name PETENGELL or PETTINGAL, probably from *pot*, in the preceding group.

From a similar origin to the above may probably be such a name as WING, corresponding with Vingi, the name of a messenger of Atli, (Attila,) in the Volsungasaga. And FEATHER, if not from the origin to which I have assigned it, p. 251. But Fedder is a present Friesic name, and Outzen gives reasons for supposing that it does mean father.

CHAPTER XVII.

NAMES FROM THE SEA, AND THE SEA LIFE.

While the Gothic tribes were wanderers in the great Northern forests, they took their names from the objects which were familiar to them there. The nobler of the savage brutes—the bear, the wolf, the boar—were among the Teuton's favourite types ;—the war-game which he loved, and the sword which “was to him as a daughter.”

But it was a new life when they came to the water's edge. A new horizon opened to their view—new visions stirred their minds—their destiny took them by the hand—and the bold hunter became the daring viking. Short flights of piracy trained their wings—and the narrow British sea was bridged ;—a thousand years to gather head—for it was the wide Atlantic which came next !

On all the German sea-board there were fierce pirates and bold seamen—but the Northmen were the fiercest and the boldest. They har-

ried all shores, and crossed swords with all races. They brought back the gold of Caliphs, and the dark-eyed daughters of Italy. They launched forth into the frozen deep, and saw the whale at his solemn gambols, and met the sea-bear—hoary and grim—drifting on his solitary raft of ice, like an ancient warrior on his way to Odin's hall. And—ere yet the fullness of time was come—they lifted up a corner of the veil, and peeped into the New World.

Even in death the Viking loved to have his grave overlooking the sea, that his spirit might listen to its old, familiar voice. Sometimes he was even buried sitting inside his trusty ship, with his good sword by his side. More frequently his barrow was made in the shape of a ship turned upside down. And sometimes—with a feeling of poetry not found in the productions of Scalds—that the old sea-rover might sleep the sounder, they made his bed of the salt sea-weed.*

* Graves of this sort—evidently Teutonic—have been discovered in the Crimea. See the "Antiquities of Kertch and Researches in the Cimmerian Bosphorus" by Dr. Duncan M'Pherson. In the course of a discussion on the subject at a meeting of the Archæological Institute Mr. Kemble remarked "The layer of sea-weed in the tomb is a remarkable fact; a similar usage had been noticed in interments on the shores of the Baltic, and it might have originated in some tradition of water-worship, of which traces occur in the superstitions of Scandinavia."

From the sea, and the incidents of the wild sea life, there are many names. We have SEA itself, and So, a Danish form—in what manner derived we cannot exactly say—perhaps as local surnames. Then we have SALT, which may perhaps mean a sailor. The Old Norse *salt* signified the sea, and there might be a word formed from it—say *salti*, signifying a seaman. May not this be the word which we still use when we call a sailor a salt? The name at any rate is most common in Yorkshire and the Danish district, and it is found in some Scandinavian names of places, as Saltby, where it seems to be a proper name.

Of other names signifying sailor are FARMAN, Old Norse *farmadr*—possibly FARDEN and FARTHING, as corruptions of *fordrengr*. If a corruption, however, it must be an ancient one, as the name FARDAN occurs in the Domesday of Yorkshire. But many corruptions are ancient. SOMAN and SAMAND show a Danish form—as also SOMANY, which may be Old Norse *menni*, a man. HAFFELE and HAVILL may be from Old Norse *hafli*, a sailor, which was a Scandinavian name, according to Haldorsen. FLOAT is I apprehend from Ang-Sax. *flóta*, a sailor, and FLATMAN from Ang-Sax. *flótmann*, of same meaning. There is a

Floteman in the Domesday of Yorkshire. Then there is SUNMAN, which may be Old Norse *sundmadr*, a swimmer, from *sund*, a frith or sea. And SUNDAY may have the same meaning; from Ang.-Sax. *sund*, the sea, would be formed regularly *sunda*, a sailor (or it might be a swimmer.) Förstemann has a corresponding Old German name Sundo, as also a Sunther, with which corresponds our name SUNTER. But he seems inclined to refer them to Old German *sund*, *sunt*, south, like other names compounded with "north," "east," and "west." Lastly—we have MARMAN, a mariner, from Old Norse *mar*, the sea. And it is rather curious that the only MARMAN in the directory is a "master mariner." This is not the only instance of such coincidence.

KEEL and KEELING are from Ang.-Sax. *ceol*, a ship; the name Ceol occurs in the royal line of Wessex, see p. 265. Then we have "worthy mother SEACOLE," probably from this origin—as also SEECUL. KILICK and KELLOCK may be from an Ang.-Sax. Ceollac, from *lacan*, to sport—a name like HAVELOCK. And COLERIDGE, COULRAKE, may be from an Ang.-Sax. Ceolric, from *ric*, dominion—thus tracing COLERIDGE up to an "ancient mariner." KILLMASTER, Mr. Lower says, is a corruption of a

local name ; but it might be simply equivalent to "ship-master." I do not think that SKYP and SHIP are names like KEEL ; they are more probably formed from Ang.-Sax. *scip* by the addition of *a*, and are equivalent to SKIPPER.

There are two names, SEAMARK and KIALLMARK, which I think may be derived from a poetical expression for a ship. The Ang.-Sax. has *scé-mear*, a sea-horse, figuratively a ship. The Old High Germ. has *march*, a horse—properly *marik* or *mark*, as it must be the diminutive in *ik*. So that SEAMARK and KIALLMARK may be poetical terms for a ship—not necessarily High Germ., because the Ang.-Sax. might form a similar diminutive.

Of names signifying pirate or sea-robber may be WICKING, same as Viking, from Old Norse *víkr*, Ang.-Sax. *wic*, a bag, and *ing*, "belonging to." So VICAR and WICKER may be the Old Norse name Vikar, of similar meaning ; and VIGOR the Norwegian Vigar. Förstemann has also the Old Germ. names Wiking, Wigger, and Vigur, and they may—or some of them—be, as he supposes, from *wig*, war. RAINEY may be the Old Norse Hrani, from *ran*, rapine ; and Ranoe, (a French name in the directory), the Old Germ. Rano from similar origin. RANSOM, is evidently the Old

Norse *ransamr*, prædabundus, piratical. What curious changes the whirligig of time brings round! We take our money to the descendant of the old sea-robber to take care of for us—Ransom & Co., bankers, Pall Mall. Another RANSOME has turned his sword into a ploughshare, and become famed as a maker of agricultural implements—Ransomes & Co., Ipswich.

Some other names are derived from voyage or travel in a more harmless sense, as FARRA and FAREY, respectively the Ang.-Sax. *fara*, and the Old Norse *fari*, a traveller. And FARRAND, from Old Norse *farandi*, of the same meaning. Then we have PHARAOH—I remember meeting with it in a secluded nook of the Lake district, and wondering much how the old king of Egypt had found his way into our quiet valleys. But releasing the name from the associations of the spelling, it is nothing more than an Old German name Faro, corresponding with FARRA and FAREY. Then we have NORFOR, which seems to mean “north-faring.” And the only NORFOR in the directory is a “pilot.” Another name of similar meaning is RAKE or RAIKES, Old Norse *reika*, to wander, to travel, North. Eng. “rake.” There is a Northman surnamed Reik in the Ann. Isl. Then we have

HEMSLEY, probably the Old Norse *heimslegr*, belonging to the world, cosmopolitan. And HAMLIN, which corresponds with a Hamelin in the Domesday of Yorks., and is probably from Old Norse *heimalin*, brought up, or kept at home. HAMES and HAMIS may perhaps be from Old Norse *heimsker*, ignorant, inexperienced—literally “homish.” For among the old Northmen foreign travel was considered as necessary to improve a young man’s mind, and polish his manners, as it is at the present day.

I have observed in a previous chapter that no animal was held in such high reverence on the Scandinavian peninsula as the bear. And when the Norsemen, penetrating into the depths of the icy sea, found him there before them, in a solitude sublimer than that of the forest—yet grimmer and hardier than before, and a sailor too like themselves, all their old reverence would come on them with increased force. Hence we find as Scandinavian names *Snæbiörn* (snow-bear), and *Sæbiörn* (sea-bear). The latter seems to be the name *Sberne*, found in the Domesday of Yorkshire, Lincolnshire, and Derbyshire, and may be our SEABORN, SEYBURN, and SPORNE. Then we have SEABER and SOBER, probably of same meaning — there is a *Seubar* in the

Domesday of Lincolnshire. We find the name Sewlf (sea-wolf), in a charter of Canute, and it is probably the same as the Saulf in the Domesday of Derbyshire, where it is in the Scandinavian form. Hence may perhaps be our SALVE, SELF, SELVES. But there is an Old Germ. Selbo, which Förstemann thinks can only be derived from *selb*, self.

The number of names derived from the sea is a characteristic feature of difference between our nomenclature and that of the Germans. And it will be seen that we owe many of our names to that hardy Northern race from whom we have without doubt derived much of our nautical spirit. And though we must bear in mind that all the Germans we got were from the sea-board—all more or less sailors—it was to a certain extent a condition of their coming—yet they seem to have degenerated in their new quarters. For, in order to oppose the Danes, Alfred had to have his ships manned by Frisians, who are distinguished from the “English.”

Mr. Worsaae has remarked that the name of England's greatest admiral shows a Scandinavian origin ; and exception has been taken to this statement—first, on the ground that NELSON is a Scandinavian form rather than a

Scandinavian name, being a contraction of NICHOLSON—and secondly, on the ground that in any case its value is infinitesimal, as twenty Saxon or Angle mothers may have crossed the race. With respect to the first point, I do not think that NELSON is a contraction of NICHOLSON; it is more probably, as Mr. Worsaae has elsewhere observed, the Irish name Neal, imported by the Northmen during their early intercourse with that country. Hence they again have naturalized it in the countries where they have settled, as England and France—but as far as I know, it is not a German name. The second point—as to the value of such descent—involves a physiological question as to the principle upon which race is transmitted, into which it is not my province to enter. But however it be, it is not a question to which we need attach any very great importance. An individual illustration of this sort must be always doubtful, though the general principle may be indisputable.

CHAPTER XVIII.

LOCAL SURNAMES.

A large proportion of the names of persons are derived from the names of places. Again—a large proportion of the names of places are derived from the names of persons, so that the nomenclature to some extent runs in a circle. Dodd acquires a property, and it is called “Dodd’s worth”—Grim builds a village, and it is called “Grim’s by.” Then Doddsworth and Grimsby give surnames to other men in after times—it may be to the very descendants of the original owners. Thus one half the directory may almost be said to explain the other half, and an attention to this simple rule will obviate much of the difficulty in local names. Take for instance the names ending in “bottom,” which signifies a valley or low ground. We have ROWBOTTOM, ROSEBOTTOM, SHOEBOOTHAM, SIDEBOTTOM, RAMSBOTTOM, TARBOTTAM, WINTERBOTTOM, HIGGINBOTTOM, and SHUFFLEBOTTOM. Various conjectures have

been made as to the meaning of these names—thus Winterbottom has been supposed to have been a cold situation—Shufflebottom has been explained as “shaw field bottom”—and Higginbottom has been very unreasonably presumed to be a corruption of Ickenbaum. Turn to the directory, and we find the names ROWE, ROSE, SHEW, SIDE, RAMM, TARR, WINTER, HIGGIN, and SHUFFILL. And all the previous list are at once explained as names of places derived from those of their owners.

In many instances we find the original name still hovering round the locality called after it. Thus when I find that WINDER is not an uncommon name in Westmoreland, it confirms me in the opinion that Windermere is the lake or “mere” of a man called Winder. Walking through Handsworth in Staffordshire, and seeing the name of HAND upon the shops, I said to myself “Handsworth is the *worth* or estate of a man called Hand, and these may be the descendants of that man.”

It is a very characteristic nomenclature—that of the Teutonic settler. Thoroughly matter-of-fact—he plants his dwelling in the cleft of the mountain, with the towering peak above, and the rushing torrent below, and he calls it — “eagle’s nest?”—not a bit of it—

"Brown's seat," or "Dobb's cot." It is characteristic of individuality and independence—individuality of right—independence of character. The map of England, dotted over with the possessive case, is a standing protest against communism. And there are many names of places formed from a single name, which show where one man has held his own in solitary self-reliance among the lonely valleys and dreary mountains.

The chapter of local surnames must always be a large one, though the tendency of my theories is to reduce it considerably. Thus the names ending in *ing* must generally be considered as the Saxon patronymic, and not as from *ing*, a meadow. So likewise several of the names ending in *ridge* and *more*, are from *ric*, dominion, and *már*, illustrious, common terminations of Teutonic names. So also in some cases the endings *burn*, *burg*, and *lake* are those of ancient baptismal names.

Then there are a number of uncompound names, as HILL, HALL, BOWER, STONE, SANDS, ROWE, PORT, PEEL, BECK, which, as I have elsewhere shown, may in some cases be referred to a different origin. To these we may add CASTLE, which from its other form CASTELLO, seems to be an Old German diminutive. It

may either be the same as COSTELLO, or it may be from the Old German Cast, which Forstemann thinks another form of Gast, signifying guest. So also SPITTLE may perhaps be a diminutive of another name SPITTA, p. 224, from *spit*, a spear. Possibly ASHPITEL may be from a similar origin—the Ang.-Sax. *æsc*, signifying a spear, on account of their being made from that wood.

Then there is another class of uncompounded names which arise from a different source. Such is probably HOUSE, from Ang.-Sax. *húsa*, a domestic, hence same as HOUSEMAN. And TOWN, TOON, from Ang.-Sax. *túna*, a town's man, hence same as TOWNER. A Tuna clericus signs several charters of Bishop Oswald. We have also Tunno, corresponding with an Old Germ. Tunno, but Förstemann seems to think this another form of Dun. The Ang.-Sax. principle of forming one word from another by the addition of *a* explains many names, as SHIPP, HUNT, &c. This termination, being declinable, is generally lost in English names. Another such name may be in some cases HOLT, corresponding with an Old Norse Holti, formed from *holt*, a grove, in a similar manner by the addition of *i*.

Many names of places, as I have observed,

p. 111, are the names of family communities, as "the Hallings," "the Coolings," unqualified by any geographical term. A similar sort of name seems to be that of Ommaney in Hants, whence the family names OMMANEY. This place was in Ang.-Sax. Ummanig, which I think can be from nothing else than *unmanig*, not many, few, referring to the paucity of inhabitants. Other names of places consist of a genitive singular—such may be Hastings and Cowes—probably used elliptically, denoting possession. And many names of places, such as Rowell, Stanger, Norman, in Cumberland, are simply men's names.

The names EAST, WEST, NORTH, SOUTH, are more ethnical than geographical. They are all ancient names, and have had originally the termination *a*, *i*, or *o*, giving them the force of "one from the East," "one from the West," &c. Some of them still retain it, as EASTO or EASTOE, EASTTY, NORTHEY, SOUTHEY. Old Germ. names corresponding are Osta, Nordi, Nordo, and Mod. Germ. names Nord and North. Our names AUST, OST, and OWST, are different forms of EAST. And OSTELL may be the same as the Old Germ. *Apostilo*, a diminutive.

I now proceed to give a succinct list, in alphabetical order, of the local terms most commonly found in proper names.

Back, Beck. Ang.-Sax. *bæc*, Old Norse *beckr*, Germ. *bach*, a brook. This is more common in Scandinavian than in Anglo-Saxon use.

Bold, Bol. Ang.-Sax. *bold*, Old Norse *ból*, a dwelling. The termination "bold" or "ball" is more commonly from the adjective, but such a name as NEWBOLD may be from the above.

Bottom. A valley or hollow. Perhaps sometimes the lowest part of a property, as opposed to Head.

Brook. Ang.-Sax. *bróc*.

Burn. Ang.-Sax. *burne*, Sco. "burn," a brook, cognate with Eng. "burn," *ardere*, in the sense of impetuosity. As an uncompounded name BURN is sometimes from *björn*, a bear. And sometimes probably the same as BRUN, BROWN, in the sense of "fiery."

Bury. Ang.-Sax. *birig*, *burh*, a city or borough.

By. Dan. *by*, a village. Perhaps originally a single dwelling, as it is generally coupled with the name of one man. This is the word which, more than any other, distinguishes the Danish settlements from the Saxon.

Caster, Chester. Ang.-Sax. *ceaster*, properly the Latin *castrum*, a camp, but used generally for a town.

- Cliff. Ang.-Sax. *clif*, Old Norse *kleyf*.
- Cot. Ang.-Sax. *cot*, a cottage. Hence the names TOPCOAT and PETTYCOAT, which as I think are from the men's names TOPP and PETTY.
- Croft. Ang.-Sax. *croft*.
- Dale. Ang.-Sax. *dæl*, Old Norse *dala*.
- Den. Ang.-Sax. *den*, a valley. Leo thinks this word adopted from the Celtic.
- Dike, Ditch. Ang.-Sax. *dic*, Old Norse *diki*. The word "dike" is used provincially to express both the *fossa* and the *vallum*—the ditch and the mound raised by the throwing out of the earth. Mr. Kemble gives some reasons for supposing that in Anglo-Saxon a difference of gender was used to distinguish between the two senses.
- Dun, Don, Down. Ang.-Sax *dún*, a down or hill. The name DOWNWARDS may perhaps be from Ang.-Sax. *weard*, a watchman—signifying a look-out man on the downs.
- Ey. Ang.-Sax. *eg*, *ig*, *ey*, Dan. *ey*, an island. The termination in *ey* or *y*, as in BRANDY, SOUTHEY, is most commonly merely the ending of men's names in *i*.
- Field. Ang.-Sax. *feld*, an unenclosed expanse of land, Lat. *campus*.
- Ford. Ang.-Sax. *ford*, a passage over a stream.

Force. Old Norse *fors*, a water-fall. WILBERFORCE, from the old Germ. name Williber or Williberg.

Garth, Gard, Yard. Ang.-Sax. *geard*, Old Norse *gardr*, an inclosure, a place *guarded* by a fence. Hence a farm-stead, which is the general sense both in the North of England, and in the Scandinavian countries.

Gate. In the South of England an opening, Ang.-Sax. *geat*, but in the North a road or way, Old Norse *gata*.

Gill. Old Norse *gil*, a small ravine, not necessarily containing water. GILL as a single name, and in its compounds GILBERT and GILMORE, corresponding with the Old Germ. names Gilbert and Gilmar, is probably a contraction of *gisil*, companion.

Haugh (Haff). In Northumberland a small hill, a sepulchral mound, *see p. 251*. Mr. Worsaae seems to consider this a variation of how. But it appears to be from a different root, Old Norse *haf*, elevation, Eng. "heave."

Ham. Ang.-Sax. *hám*, Old Norse *heimi*. Mr. Kemble observes that "that this is the most sacred, the most intimately felt of all the words by which the dwellings of men are distinguished." In proper names it is often

corrupted into *um*, as in BARNUM. The same form is found in names of places in Friesland, where it is so common that Mr. Latham facetiously applies the rule of the Latin Grammar, "*Omne quod exit in um*" to denote a Frisian parish.

Head. Ang.-Sax. *heáfod*, Old Norse *höfud*, the highest point of a field or an estate.

Holt. Ang.-Sax. and Old Norse *holt*, a grove.

Hope, Op. Ang.-Sax. *hopu*, a mound. Or in some cases probably from Old Norse *hóp*, *óp*, a recess. Hence ALSOP, BLENKINSOP, &c.

House. Ang.-Sax. and Old Norse *hús*. Huso, and Husi are Old Germ. names, corresponding with our HOUSE, HUSS, and HUSSEY. Also Husicho, a diminutive, corresponding with our HUSSICK, and perhaps HOUSEGO. The name HOUSEHOLD may perhaps be from Ang.-Sax. *hold*, a governor. I do not think that BACKHOUSE and MALTHUS are from a bake-house and a malt-house, but from the proper names Back and Malt. The latter I do not find at present, but it occurs in a charter of Edward, A.D. 1060, "*Jaulf Maltes sune*." It is also found in the local name MALTBY, and it is the same as a present Dan. name Malthe.

How. Old Norse *haugr*, a grave-mound.

Hurst. Ang.-Sax. *hyrst*, a grove.

Ing. Ang.-Sax. *ing*, Old Norse *engi*, a meadow.

Lake. Ang.-Sax. *lacu*, a lake or pond.

Land. Ang.-Sax. and Old Norse *land*. LAND by itself does not seem to be a local name, but same as the Old Germ. Lando, Mod. Germ. Land. So also the compounds LANDER, Old Germ. Landari, Landar (*here*, an army), LANDON, Old German Landoim (*winn*, strife?), LANDRIDGE, Old Germ. Landric, Landerich, (*ric*, dominion), LANWER, Old Germ. Lantwari, (*waru*, inhabitant.) There is also an Old Germ. Lanzo, which Förstermann refers to this origin—hence may be LANCE.

Lea. Ang.-Sax. *leah*, a meadow.

More, Moor. Ang.-Sax. *mór*.

Ness. Ang.-Sax. *næs*, Old Norse *nes*, a promontory. The name FURNACE is evidently properly FURNESS, and the citizen ridiculed by Swift, "whose surname underwent the following transformations—Furnace, Furnice, Furnise, Furnesse, Furness, Furnese," and who was set down as a smith trying to hide his origin, was in all but the last making approximations to the right spelling of his name.

Scale, Skil, Shiel, Shield. Ang.-Sax. *scalu*,

Old Norse *skali*, a log hut. "Scale" is common in Cumberland and Westmoreland—in Northumberland and Scotland it changes into "shiel" or "shield."

Seat. Ang.-Sax. *seta*, Old Norse *setr*, a settlement.

Sel, Sail. Ang.-Sax. *sæl*, *sel*, a hall or dwelling, Old Norse *sel*, a summer shed for cattle. The Grimsel pass in Switzerland, and the Black Sail pass in Cumberland, may I think derive their names respectively from the "sel" of a man called Grim and Black.

Shaw. Old Norse *skógr*, Dan. *skov*, a wood. Hence BRADSHAW is synonymous with BROADWOOD.

Side. A possession or location.

Stable, Staple. Ang.-Sax. *stapol*, an upright post or pillar. Hence the derived sense of a market.

Stead. Ang.-Sax. *stede*, Dan. *sted*. A fixed place, a "farm-stead," a "house-stead." Applied sometimes to a ruined site.

Stow. Ang.-Sax. *stow*, a place.

Thorp. Ang.-Sax. and Old Norse *thorp*, Germ. *dorf*, a village. A German writer, Stodt-mann, connects it with *torf*, cespes. It is, both in Germany, Denmark, and England, frequently corrupted into *drup* or *trup*.

Thwaite. Norw. *thveit*, Dan. *tved*, a clearing in a forest, Ang.-Sax. *thwitan*, to cut. Most common in Cumberland and Westmoreland.

Toft. Ang.-Sax. and Dan. *tóft*, Old Norse *tópt*. Its present meaning seems to be a small home field. But the original sense appears to have been that of a spot where a decayed messuage has stood. The Norwegian and Swedish form, according to Haldorsen, is *tomt*, from *tóm*, empty, which is probably the original form.

Tun, Town. Ang.-Sax. and Old Norse *tún*. Originally simply an inclosure, like "garth." Hence a farmhouse, in which sense it is common in Scotland. Then a collection of houses, a "town."

Wall. Ang.-Sax. *weal*. In some cases it may be the Old Fries. *wale*, a well. In its uncompounded form WALL is probably from Old Germ. *walah*, Ang.-Sax. *wealth*, a foreigner, and corresponds with the Old Germ. names Wala and Wallo, and Mod. Germ. Wahl. Some other names may be from this origin, as WALLIS, Old Germ. Walezo. And probably WALKER in some cases—Old Germ. Walcari, Walcar, Mod. Germ. Walker, (*ger*, a spear?) There was a Walchere, bishop of Durham in the 11th

cent. Some terminations of "wall" and "well" are also probably from this origin.

Wick. Ang.-Sax. *wic*, a dwelling-place. Also a bay or recess. The latter seems the usual, if not the invariable Scandinavian sense.

With. Old Norse *vidr*, Goth *vidus*, a wood. This has been frequently confounded with "worth," an altogether different word. It is confined to the Scandinavian part of England, and corresponds with "wood" in the Saxon. But many of the names in which it appears are not local, but rather old baptismal names. We have WIDOWS and WITH, corresponding respectively with an Old German Wido and a Mod. Germ. With. Then we have WITHERS, Old. Germ. Witheri and Wither (*here*, an army), WITHERICK, Old Germ. Widerich (*ric*, dominion), WEDLAKE and WEDLOCK, Old Germ. Widolaic (*lâc*, sport.) Even ASKWITH, though it might be local, "ash wood," might be from an Old Germ. Asquid in Förstemann.

Worth, Worthy. Ang.-Sax. *worð*, *worðig*, a field, farm, estate. The expression, "what is a man worth?" observes the late Mr. Just, of Bury, meant "how much land has he?" This word is very frequently coupled with a proper name, as in BETSWORTH, CHARLESWORTH, WORDSWORTH, BELWORTH, &c.

As an approximation, and without having entered into any close calculations, I should estimate the number of local surnames at about one-third of the whole.

CHAPTER XIX.

GENERAL OBSERVATIONS.

It will be seen that not only does a system of philological analysis explain many names which have no meaning to the English ear, but it also shows the *apparent* meaning to be in many cases a mere coincidence.

Take the following list of names apparently derived from beverages—ALE, GOODALE, BEER, WINE, PORTWINE, SHERRY, NEGUS, RUM, GOODRUM, GIN, BRANDY, CREAM, MILK, CUSTARD, and COFFEE. With the exception of MILK—which is doubtful—I do not consider one of these names to have anything to do with beverages. MILK certainly might be from Old Norse *mylki*, a rustic, “one who milks.” But on the whole it is more probably a diminutive of MILO, MILEY, MILES. This corresponds with an Old Germ. Milo, Mello, Mila, the etymon of which is not very clear. An Old Germ. diminutive of this is Milike, and Mod. Germ. Mielecke, Milcke, Milch, with

which correspond our MELLICK and MILK.* Of the other names, ALE corresponds with the Old. Germ. Agilo, Ailo, Aile, Mod. Germ. Eyl, Ang.-Sax. Aegel, Old Norse Egil, p. 119, the etymon of which is not very clear. GOODALE is local, from dale, a valley. BEER is bear, p. 132; WINE is friend, p. 242; and PORTWINE probably an Ang.-Sax. compound, p. 213. SHERRY, along with SKERRY, I have referred p. 154, to Old Norse *skeria*, a cow. Or it may be the same as an Old Germ. name Sciri, from *scir*, *skir*, pure. RUM may perhaps have the meaning of giant, p. 69. But Ruom, Rumo as Old. Germ. names Förstemann refers to *hruom*, glory. GOODRUM may be a corruption of Guthrum or Guthorm, p. 280. Or of a local name GOODERHAM. GIN may probably be referred to Old Norse *ginna*, to allure, seduce (what an apt etymon that would be for the drink!) There are some Old. Germ. names compounded with it, and Förstemann thinks this the root. BRANDY is Brandi, one having a sword, a Scandinavian name, p. 215. CREAM is probably the same as CREAMER, a

* From the same root are MILLIS, and MELLISH, Old Germ. Milizzo—MILLARD, Old Germ. Milehard—MELLODEW, Old Germ. Mildeo—MILLICENT, Old Germ. Milesenda, Milesent, a female name.

trader, p. 335. CUSTARD is the same as an Old Germ. Custard, from *cunst*, or *cust*, art, science, and *hard*. And COFFEE is the Ang.-Sax. name Coifi, "the vigorous one," p. 317. NEGUS I cannot explain—but at any rate it is not derived from the beverage—for the best of reasons, that the beverage is derived from it, being called after one Col. Negus, its inventor. The name is a common one in Cambridgeshire.

Take another list apparently connected with the weather—RAIN, FROST, SNOW, SNOWBALL, HAIL, HAILSTONE, STORM, THUNDER, COLD, FOG, MIST. Some of these are from a mythological origin. Thus THUNDER is another name of Thor, p. 40, and FROST is the name of a dwarf, p. 60. Our nursery hero, Jack Frost, may possibly have his origin in the old northern mythology. RAIN may be the same as Regin, the name of another dwarf, p. 60. I have there referred it to a different origin, but perhaps upon the whole it is most naturally connected with *regin*, rain, one of the meanings which Finn Magnusen suggests. MIST is the name of one of the Valkyrjur, maidens of Odin—there is an Old Germ. female name Mistila, a diminutive, which Förstemann thinks may be from this origin. The etymon must be Old Norse *mistr*, Ang.-Sax. *mist*, Eng. *mist*.

SNOW is the same name as that of an old, perhaps a mythical, king of Denmark. Some old Germ. names are compounded with it, and perhaps SNOWBALL may be of similar origin—*bald* or *ball*, bold. STORM, along with STURM and STURMY, corresponding with the Old Germ. names Sturm and Sturmi, must have the meaning of “the raging,” or “the storming.” COLD, is an Old High Germ. form of GOLD—there is a name Coldus in Förstemann. FOGG appears to mean a simpleton, p. 327. HAIL may be Ang.-Sax. *hæle*, a hero, p. 83. Or it may be from Hagell, the name of a serf, p. 332, signifying handy. And HAILSTONE may be the Hallstein in the Landnamabok, compounded with *halr*, hero, and *steinn*, stone. It will be seen that some of the names in this list are derived from the weather, but in an ancient and mythological sense.

Many similar lists might be adduced, but I will only refer to the names apparently from complaints, as HEADACHE, COLLICK, GUMBOIL, AGUE. The three former are all warlike terms, pp. 208, 211, 228. And the last is probably the same as an Old Germ. Aigua, Ageuus, Agio, of which the root may be Old Norse *aga*, exerceo.

Then there is another class of names which I think have been generally misunderstood. I allude to those commonly supposed to be contractions, such as BENN, WILL, SAMS, SIM, TIMMS, TOM, DICK, HARRY. Some of these are as Teutonic names of far higher antiquity than the scriptural names from which they are supposed to be derived.

SAMS is probably the same as an Old Germ. Samo, Old Norse Samr, signifying wolf, p. 142. And there is one old diminutive form SAMKIN. Then we have SYME, SIM, SIMKIN, and SIMCO. The last is properly Simico, a diminutive of an Old Germ. Simo, which Förstemann does not class, but it is probably Ang.-Sax. *syma*, a peace-maker. TIMMS is referred to p. 319, and HARRY, p. 230. DICK, corresponding with the German names Dieck, Dick, Tieck, probably means stout, p. 302. The remaining three I will put into a tabular shape, in order to shew the completeness of their correspondence with old German forms.

BENN I have referred, p. 267, to Ang.-Sax. *ben*, a wound, and I find that Förstemann is of the same opinion. It will be understood more naturally as one inflicting, rather than receiving, a wound.

	Old German.	Mod. German.
BENN.	} Benno Benni Binne	Behn. Benne. Bihn.
BENNEY.		
BENSON.		
BINNS.		
BINNEY.	} Benning.	Benning. <i>Patronymic.</i>
BENNING.		
BENNICKE.		
BENNOCH.		
BENKIN.	—	Beneken. <i>dimin. in kin.</i>
BENNEL.	Benilo	— <i>dimin. in el.</i>
BENSE.	Benzo.	— <i>dimin. in is or si.</i>
BENNETT.	—	— <i>Norman dimin in et.</i>
BENCOCK.	—	— <i>Do. in cock?</i>

Then we have also PENN, PENNY, PENNICK, PENNELL, PENNETT, corresponding with an Old Germ. Penno. Mod. Germ. Penn and Pennicke, which Förstemann classes with this group. Perhaps also PINN, PINNY, PINNOCK, PINK, PINCH, PINCHIN.

It does however appear that anciently Benno was sometimes used as a contraction both of Bernhard and Benedictus, perhaps on the principle to which I have referred, p. 274.

Next we will take TOM, which Förstemann makes to interchange with Dom, and refers to Old High Germ. *tuom*, Ang.-Sax. *dóm*, judgment, power.

	Old German.	Mod. German.
TOM.	} Tammo.	Taam. <i>Friesic.</i>
THOM.		
TOMBS.		
TOMEY.		
THOMSON	} Tommo.	Tamme. „
TOMKIN.		
TOMALIN.	} —	Taamken „ <i>dimin. in kin.</i>
TOMLIN.		
TAMLYN.		
TOMBLESON.	Tomila	Tümmel. <i>dimin. in il.</i>
TOMKIES.*	Tomichis	— <i>chis or gis.</i>

I would not undertake to say that Wills is in no case a contraction of William, because it would be in accordance with ancient Teutonic practise to find it so used. But still that cannot be the origin of the name, for on the contrary it will be seen that Wills is not only the parent of William, but of all the rest of a large family.

	Old German.	Mod. German.
WILLOWS.	} Willo.	Will.
WILLEY.		
WILLS.		
WILSON.		
WILLING.	Willing.	Willing. <i>Patronymic</i>
WILLICH.	} Willico.	Wilke. <i>Dimin. in ic.</i>
WILKS.		
WILKIN.	Willikin.	— <i>Dimin. in kin.</i>
WILLIS.	Willizo.	— <i>Dimin. in is.</i>

*The termination *kiss* or *kies* is not a corruption of *kins*—see *Addenda*.

	Old German.	Mod. German.	
WILLER.	} Wilheri.	Willer.	<i>here</i> , army.
VILLIERS ?			
WILCHER.	Wilichar.	—	<i>gar</i> , spear.
WILLAMENT.	Willimunt.	—	<i>mund</i> , protection.
WILLMORE.	Willimar.	Wilmar.	<i>mar</i> , illustrious.
WILLOMATT.	Willimuat.	—	<i>muot</i> , courage.
WILMOT.	} Willimot.	—	
WILLARD.			
WILLBOURN.	Willihard.	Willert.	<i>hard</i> .
WILLET.	Wilbern.	—	<i>bern</i> , bear.
WILLET.	Williheit.	Willet	
WILLMAN.	Williman.	Willmann	
WILLTHEW.	—	—	<i>theow</i> , servant.
WILLGOSS.	Willigis.	—	<i>gis</i> or <i>chis</i> .
	Wilgis.	<i>Ang.-Sax.</i>	
WILLIAMS.	Willihelm.	Wilhelm.	<i>helm</i> , helmet.

As diminutives of William have also been classed BILL and TILL, both of which are altogether different words. The former is referred to, pp. 57, 112; the latter, which is itself the parent of a group,* is referred by Förstemann to Old High Germ. *tīlen*, to overthrow.

I would now call the reader's attention to a very important principle in the formation of Teutonic names. I have already remarked how the Anglo-Saxon has the property, by the

* TILL, TILLEY, TILLING, TILSON, TILKE, TILMAN, TILLOTT, TILLOTSON. Also according to Förstemann's classification, DILL, DILLEY, DILLOW, DILKE, DILGER, (*ger*, spear), DILLIMORE, (*mar*, illustrious). Corresponding Old Germ. names are Dilli, Tilli, Tillemir, and Mod. Germ. Dill and Till.

addition of *a* to a noun, of forming another word implying connection with it. Thus from *scip*, a ship, *scipa*, a sailor—from *hús*, a house, *húsa*, a domestic, &c. This principle is more fully carried out in proper names ;—by the addition of the Teutonic terminations *a*, *i*, or *o*, a name would be formed out of a noun, or an adjective, or a verb. And it is still a living principle among us. Thus when we hear a man with a remarkable nose called in vulgar parlance “Nosey,” we have a name formed according to Teutonic analogy. Nurse-maids carry it still further, and form a name out of a verb—thus a child given to screaming they would call “Screamy.” *This principle lies at the bottom of Teutonic names.* And thus it is that a man from the South is called SOUTHEY.

Of the three terminations *a*, *i*, and *o*, the last is Old High German, and also Old Saxon, but not common in Anglo-Saxon. The most common Anglo-Saxon termination is *a*, and Scandinavian *i*. But *i* also is not uncommon in Saxon, and *a* in Old Norse. These terminations, being declinable, are most commonly lost in English names, but still they frequently occur. Thus we have ELLA, ELLEY, ELL—the first a pure Saxon name—the second Scandinavian—and the third one in which the termination has been lost.

The Old German termination in *o*, frequently gives the appearance of a Roman name. Thus SCIPIO is probably an Old Germ. Sippo, p. 55 ; MILO, PLATO, and CATO, are probably different forms of MILES, PLATT, and CATT—we find Milo and Cato as Old German names.

Then there are some apparently scriptural names which are to be otherwise explained. Not but that the good men of scripture would be adopted naturally enough on the reception of christianity.* But who would be called Herod, after the child-slayer—or Pharaoh, after the stiff-necked king—or Balaam, after the temporizing prophet—or Potiphar—or Ogg, after the king of Basan. HEROD is a Scandinavian Heraudr, p. 231—there is also an Old German Herod, which Förstemann derives from *heroti*, principatus. PHARAOH is an Old German Faro, p. 355. BALAAM is a local name, Bale-ham—and POTIPHER is ex-

* Our ancestors carried this to an extent which seems to us profane. There was a priest called Spiritus, *see* p. 179, which seems to be from the third person of the Trinity. A still more sacred name was common in Old German compounds, and we seem to have it in a simple form, CHRISTO. We can scarcely explain this, as CHRISTY is generally, (though, as I think, doubtfully) explained, viz., as a contraction of Christopher. But probably termination gives the force of "belonging to," hence may have much the same meaning CHRISTIAN.

plained, p. 347. I dare not say that OGG—from the ancient root of “ugly”—has no connection with the king of Basan; but its immediate progenitor is an Old Norse Oegr, who might probably be as “ugly” a customer as the giant of the iron bed.

It has already been observed that the apparently adverbial forms, such as TRULY, DULY, CLEVERLY, are old adjectives. The Ang.-Sax. and Old Norse had many such forms, which have mostly dropped out of use on account of the confusion to which they gave rise, though we still have a few, such as “weakly.”

Another apparently adverbial form, found in INWARDS, UPWARD, DOWNWARDS, is not quite so certainly explained. INWARDS, I have suggested, p. 280, may be a corruption of the Danish name Ingvar. Or of the Old Germ. name Inghard. And DOWNWARDS, I have suggested, p. 365, might mean a look-out man on the Downs. But as Dun was a frequent Saxon prefix, and *weard* a frequent termination—to put them together would form the name. In Anglo-Saxon *up* was an adjective, signifying high, exalted. And UPWARD might

the same meaning as I have assigned to
—the high, or exalted, guardian.

This adjective sense is probably found also in UPJOHN. And in the local name UPSALL, from a place so called in Yorkshire, corresponding with the name of Upsal in Sweden, the great seat of the Odinic worship, and which signifies "the high temple."

As to the apparently participial forms, such as CUTTING, TWINING, HEALING, DINING, it is scarcely necessary for me again to remind the reader that they are the Saxon patronymic.

Then there are other names, the meaning of which we do not mistake, but the antiquity of which we do not know. Such are RICHMAN, a Gothic name, and YOUNGMAN, and YEOMAN, Old German names, the former of the 9th century. Of course I do not mean to say that our names may not be of more recent formation.

CHAPTER XX.

CONCLUSION.

I must now take leave of the London directory, which has become to me a familiar book. And as Johnson recommended—and it was sound advice—the study of the English dictionary as an improving exercise, so may the hours spent with this yet drier book, be not without interest, and not without profit.

To those who study critically the English language, the collateral examination of English names will afford an assistance not to be despised. They contain words which are to be found nowhere else—they exhibit the links which connect old forms and new. An eminent modern scholar, Dr. Donaldson, has remarked, (*Cambridge Essays*) that “though generally very much corrupted in orthography and pronunciation, these names often preserve forms of words which have been lost in the vernacular language of the country, and so constitute a sort of living glossary.”

Nor is their value less as a record of past modes of thought. There is not one of them but had a meaning once—they are a reflex of a bye-gone age—a commentary on the life of our forefathers.

Dead and withered they lie here—names piled on names—page after page, and column after column—like the corpses in a vast necropolis. At first you can only here and there, by the likeness to the living, read the features of one newly dead—but beyond, all is dark.

Look again—look steadily—look till the blinding outer light has died from your eyes—and you will see further in. Here are our Saxon fathers—heathen and christian—king and priest, and churl, and serf—the first who came with Hengist—the last who died with Harold. Among them the Vikings—terrible strangers—now so mixed you can scarcely pick them out. Bye and bye you can distinguish families and groups—you can tell the women and the children. There were some you thought at first were women—but they were men.

Look again—there is a darker corner still. Here lie old Frankish kings—heroes of Teutonic myths—Goths that overthrew the Empire.

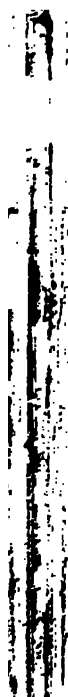


CONCLUSION.

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These are our ancestors, whose names we bear—the great and the little among us!

Come out now—and talk more humbly of your Norman blood.



ADDENDA ET CORRIGENDA.

CHAPTER 3.

- P. 33. I have doubted whether Odin or Woden was used as a man's name. But Odin is found as the name of a minter on Scandinavian coins struck in England. (*Worsaae, Danes and Norwegians.*) And Förstemann has Wotan and Wodunc as German names of the eighth and ninth centuries.
- P. 39. LODER and HONNER. The former is more probably the Old Germ. name Hlodhari, Hlodar, *liud*, people, and *here*, army. Hence same as LUTHER. And the latter is more probably the Old Germ. Honher, Mod. Germ. Honer, from *hun*, p. 65, and *here*, army.
- P. 40. ASSITER and ASTOR are probably the Old Germ. Asthar, 8th cent., from *ast*, a branch—perhaps, Först. thinks, a spear—and *here*, army.
- P. 43. DUNN, DUNNING. Duno, Duni, Duna, are Old Germ. names, and Först. thinks they may be from the origin which I have suggested. He makes them to interchange with Tuno, Tunno, Tuna. Hence our DUNNELL and TUNNELL, as diminutives, may correspond with Dunila and Tunila, female names of the 7th cent.
- P. 44. Hamar is a Germ. name of the 8th cent. Förstemann agrees as to its probable connection with the hammer of Thor.

- P. 46. HODD, HADD0, HADKISS, &c. HADKISS is not a corruption of Hadkins—It is from the Old Germ. *gis* or *chis*—(the latter a Lombard form)—of which the meaning is not very clear. It may perhaps be the same as *gisal*, companion. HATHAWAY, HATHWAY, HADAWAY, and CHATAWAY correspond with Old Germ. names Hathuwi, Hathwi, Hadewi, (*wi* for *wig*, war.)
- P. 47. LOCK, LOAKE, &c. Unless perhaps in exceptional cases, it is not probable that these are from the name of the god. *See p. 91.*
- P. 52. TYE, TYSON, &c. The name Tison in the Domesday of Yorks. seems to be more probably from Tisa, a name in the Chronicle of Ingulf Först. has Old Germ. names Tiso, Tisi, and Tisa, and makes them interchange with Diso, Disi, and Disa, (Goth. *deis*, wise.) Hence may be our TYSOE, DYCE, DYSON, DICEY, and TYSACK, a diminutive.
- P. 52. FRY, FREAK, FRICKE, &c. I have supposed that FRICKE might be from Ang.-Sax. *fricca*, a preacher, particularly finding an Ang.-Sax. Freoc who *was* a preacher. But Fricco was a common German name of the 8th and 9th cent., and Fricke, Fricke, are Mod. Germ. names. Först. refers to the goddess Friikka.
- P. 56. FULLAGAR, FULLALOVE, may be the Old Germ. Wolager and Wolaliuba (*wola*, well.) Or the latter may be the Old Germ. Filuliub (*filu*, much, *liub*, love), in a Saxon form.
- P. 57. NANCE seems to be the Old Germ. Nanzo, a dimin. of Nanno, Mod. Germ. Nanz.

- P. 57. **BILL, PILL, &c.** The name of the goddess Bil Grimm explains to mean *lenitas, placiditas*. To this etymon Först. refers the Old Germ. names Bilo, Billing, Pillunc, &c., but does not seem to connect them with the goddess. Some of the compounds, however, (formed with *grim*, fierce, *hild*, war, &c.), fall in very badly with this meaning, and perhaps the derivation which I have suggested, p. 113, from Ang.-Sax. *bil*, an axe, sword, bill, may be more suitable for some of them, particularly as most of them seem to be Saxon. From one of these compounds, Bilgrim or Pilgrim, a name of the 8th cent., common in both forms, may be in some cases our name **PILGRIM**.
- P. 58. To the names of the Valkyrjur must be added **MIST**, see p. 375. Perhaps **MISTER**, (*here*, an army), a natural compound.
- P. 62. **ANNE**. Anna is found both as a man's name, and a woman's name—the former of the 5th, the latter of the 8th cent. There appear to be two different roots—one perhaps that which I have suggested, p. 62, 270—(but Först. proposes Old High Germ. *ano*, ancestor)—the other Ang.-Sax. *ann*, faveo. The latter more probably enters into the names of women, such as **ANDIS**, (*dis*, woman, goddess), **ANDRADE**, the Old Germ. name **Endrud**, (compounded with the name of one of the Valkyrjur).
- P. 63. Names of giants. **HUNN, &c.** **HUNGER** may be the Old Germ. Hungar, (*gar*, spear). **HONEYMAN** may be Old Germ. Hunimund, *mund*, protection.

Another name with the meaning of Giant may be **GIGA**, Old Norse *gygr*, corresponding with an Old Germ. name **Gigio**. Hence the name of a vehicle by no means adapted for giants.

From the Old Norse *bardi*, of the same meaning, may be BARD, BARTH, PARDOE, PARDY, PART, corresponding with Old Germ. names Bardo, Pardo, Bartho, Part. (But other etymons are possible, as Först. suggests). Then we have BARDIN, PARDON, corresponding with the Old Germ. Bardinus, Barding—BARDELL, corresponding with the Old Germ. Bardilo. PARDEW is from a different root.

RUM, Först. considers to be from *hruom*, fame. This may be probable at any rate in the compounds RUMBOLD and RUMMER, (the Old Germ. Rumheri, Rhumhar, *here*, an army). Perhaps the name Rum, of a female serf, might be a corruption of Run, from *runa*, friend, companion, common in the names of women.

P. 73. NICK, NIX, &c. Niko, Neccho, Nichar, appear as Germ. names of the 8th, 9th, and 11th cent. And Nick, Niecke, are Mod. Germ. names. Först. refers them to this origin.

P. 75. SOLE, SOLEY. Sola and Sol were Germ. names of the 8th and 9th cent.—Sohl and Söll are Mod. Germ. names. Först. refers to Old Norse *sól*, the sun. Sunno and Sunna were also ancient names, probably from a similar origin—hence may be our SUN. SUNLEY might be a diminutive, corresponding with the Old Germ. Sunilo and Sunila, but Först. refers these to another root, Goth. *sunja*, truth. They might, however, be from either.

P. 75. DAGG, DAY. This was very common in Old Germ. compounds. Grimm suggests the meaning of brightness, beauty, but neither he nor Först. seem to refer to a mythological origin. One of these compounds was Frittag, probably from *frid*, peace—hence might be our FRIDAY, and not from

a person having been born on that day. And MONDAY might be a corruption of another, Main-dag, (*megin*, strength, force). While SUNDAY I have otherwise accounted for, p. 353. HOCKADAY is from Old High Germ. *hoh*, Mod. Germ. *hoch*, high, and corresponds with a Germ. *Hodag*, 9th cent. Other compounds may be DAYBELL, corresponding with the Old Germ. *Tagapald* (*bald*, bold), and TAGGART (*hart* or *hard*). While TACKLE and TACLEY may be diminutives, corresponding with the Old Germ. *Tacilo*.

NOTT, NIGHT. It does not seem probable that either of these are from this origin. NOTT, I have suggested, might be the same as Knut, (Canute). But there are Old Germ. names Noto, Notho, Not, which Först. refers to Old High Germ. *noth*, necessity—or, assuming a lost aspirate, to Old High Germ. *knóton*, to shake, or Goth. *knóds*, race. Hence may be NOTTIDGE, Old Germ. *Nothico*, a diminutive—NOTHARD, Old Germ. *Nothart* (*hard*)—NOTTER, Old Germ. *Nothar*, Mod. Germ. *Notter*, (*here*, army). In addition to the names of curious sound which we have already, we might have had Lovenot, Nothing, Notpert, Notrich, corresponding with Old German names. As it is, we have NOTMAN and NOTCUTT (Ang.-Sax. *cuth*, famous ?)

- P. 78. MARS, BACCHUS, VENUS, PAN. MARS may not be a pluralism of MARR, but rather the Old Germ. *Marso*, which may be a diminutive of *Maro*. PAN corresponds with an Old Germ. *Panno*, which Först. makes the same as *Banno*, see p. 114. Hence also PANNELL, a diminutive, and PANNIERS, perhaps from *here*, an army. With this group we might class CUPITT, which is the same as CUBITT, and seems to belong to an Old Germ. group *Cobbo*, *Coppo*, *Cuppa*, (Ang.-Sax. *cop*, head ?)

CHAPTER 4.

- P. 82. KINDRED may rather be the Ang.-Sax. Cyne-dryd or Cynethryth, a woman's name. The termination is *thryth*, strength, daring, derived from one of the Valkyrjur.
- P. 86. CHEESE. I have met with the name CHIESA, (Liverpool), which is just the same as Cissa.
- P. 87. KERR, KERRY, &c. Some of these names are from a different root, *ger* or *ker*, a spear. KERRELL and CHERRILL correspond with Kerilo and Cherilo, other forms of Gerlo, a diminutive of Gero. KERWIN and CURWEN are the same as Girwin, (*winn*, strife). And CORBOULD is the same as our own GORBOLD.
- P. 85. CUTTS, CUTTING, &c. CUTLOVE seems to be compounded with Ang.-Sax. *leóf*, friend. There is a curious name, CUTMUTTON, quoted by Mr. Lower. Our name MUTTON may, I think, be the Old Germ. Muatin, from *muth*, courage. And CUTMUTTON perhaps the same, compounded with *cuth*, known, famous. Two other compounds are CUTMORE, (*már*, famous), and CUTFORTH, (*ferlth*, life, spirit.)
- P. 91. LOCK, LOCKETT, &c. Connected with this group may be LOCKHART. I should be very slow to believe the story of its being derived from an ancestor of the family having carried the heart of the Bruce to the Holy Land. There are Old Germ. names Lokard and Lochard, (*hart*, hard,) the latter of the 9th cent.
- P. 94. *As, Os, Ans*, semideus. ASBERRY may be from Old Germ. Ansberga, Osberga, Asbirg, a female name. ANSTRUTHER may be the Old Germ. Anstruda, also feminine, and the same as the Ang.-

Sax. Osthryth—the termination being from the name of one of the Valkyrjur. ANSLOW is probably the Old Germ. Anselo, a diminutive.

- P. 101. DANN, HUMBLE. Danno and Denno, with which Först. classes Tanno and Tenno, were Old Germ. names—the first on record being of the 6th cent. He thinks they may partly be referred to the people's name, and partly to some other unknown root. Perhaps the root of all may be that which forms the name of the legendary founder of Denmark. Our names DANN, TANN, DENNE, TEN, correspond with the Old Germ. Danno, Tanno, Denno, Tenno, Mod. Germ. Dann and Tanne. The diminutives DANNELL, TENNELL, DANNOCK correspond with the Old Germ. Danila, Tenil, Tannucho. DENHARD corresponds with the Old Germ. Denihart and Deneard, (*hart*, hard). And DENOLF with the Old Germ. Thanolf, Ang.-Sax. Denewulf (*wulf* or *wolf*, wolf). Hence also DENNISON and TENNYSON. French names corresponding are Danne, Deneaux, Danel, Denelle, Denard, Tenard, Tennesson.

HUMBLE might be in some cases Humbold. (*See HUNN*).

- P. 113. HARLE, HARLING. The Old Germ. Herilo, Heril, a diminutive of Herio (*here*, an army), Mod. Germ. Herel, Herl, Härle.
- P. 115. WASS, &c. A compound of this is GERVAS, from *ger*, a spear, the Old German Gervas, 5th cent.
- P. 117. ALDRICH. There *was* an Old Germ. Alderich, 5th cent. Yet the name Alric is very common in Domesday, and it is rather probable that Alrich and Aldrich have been confounded in our names.

- P. 121. HAGAN. Hagen occurs as an Ang.-Sax. name in a charter of Cadwalha of Wessex.
- P. 123. BARFOOT. This name is probably derived from Magnus Barfot, king of Norway. It is a common name in Denmark and Sleswick at the present day.

CHAPTER 5.

- P. 131. BARWISE. The explanation of "bear-wise" is rather too English. We have also BARWIS, BURWASH, and PURVIS, and it is probable that they are all the same as an Old Germ. Berwas, 9th cent., from *hwaes*, keen, bold.
- P. 136. Compounds from the bear. WEBER ought not to be included in this list. It is more probably the same as WEBBER, signifying weaver. But PARAMOUR may, I think, belong to the group. There is an Old Germ. Bermar, (*mar*, illustrious), of which our BARMORE is a Saxon form, and from which, by the interchange of *b* and *p*, we get PARRAMORE and PARAMOUR. Other compounds are PARAGREN, PARAGREEN, and PEREGRINE, corresponding with an Old Germ. Peragrim (*grim*, fierce.) PARDEW, PURDUE, PURDIE, and PURDAY correspond with the Old Germ. Paradeo, Peradeo, (Goth. *thius*, Old High Germ. *dio*, Ang.-Sax. *theow*, a servant.) PARADISE may be the Old Germ. Paradeus, preserving the Gothic form of the termination. PURKIS, PURCHES, PURCHASE are probably the Old Germ. Perakis (*gis* or *kis*, perhaps same as *gisal*, companion.)
- P. 138. Wolfind cannot be considered to be from *lind*, mild. It is more probably from *lind*, the lime-tree, whence a shield, as made of that wood. I was led into the error by following Meidinger.

- P. 139. GUELPH is not a dialectic form of wolf, though its original meaning may perhaps have been a little wolf. It is the Old Germ. *hwelf*, whelp, which may have been formed as a diminutive from *wulf* by weakening the vowel—signifying at first a young wolf, and afterwards the young of other beasts of prey. Wulf is first found as a Germ. name in the 5th cent.—Welf, in the compound Welfhard (our WELFORD ?) in the 7th. With this group Först. classes Walpulo, 9th cent., which might be our WALPOLE, though this might also be local.
- P. 144. One of the presents to the Prince and Princess Frederick William, (from Westphalia, if I remember rightly,) was a white horse, in memory of the standard of their ancestors.
- P. 150. BICK. Bicco, as an Old Germ. name, 8th cent., Först. refers to Old High Germ. *pichan*, Mid. High Germ. *bicken*, to pierce.
- P. 153. Cow. Först. makes the Old Germ. name Cawo to interchange with Gawo, and refers to Old High Germ. *gawi*, Mod. Germ. *gau*, a country or district. Our names seem to fall in with this theory—we have Cow, COWING, COWAN, COWARD, corresponding with Gow, GOWING, GOWAN, GOWARD (*heard*, hard). The name COWARD may thus be from the same origin as another name, COURAGE, Old Germ. Gawirich, Goerich, 7th cent.
- P. 179. LINEKER is more probably the same as LINNEGAR, p. 223. And LAVERICK may perhaps be the Ang-Sax. Leofric.
- P. 182. WHALE, WHALEY may be the Old Germ. name Walo, Wala, Old Norse Vali, stranger.

- P. 183. I do not think that MORT is from the origin here assigned. It may be the same as MOTT and MOTE, the *r* being euphonic. Or it may be the Old Norse *murti*, short. There are three men with this surname in the Ann. Isl.
- P. 184. PADDY and PADDICK. Upon the whole I think that these are most probably the same as the Old Germ. names Bado, Badoco, Pato, Patocho, Ang-Sax. Beada and Beadeca, (*beado*, war.)
- P. 185. LOPP and LOBB are most probably the same as the Old Germ. names Loppo and Loba, which Först. refers to Old High Germ. *löp*, praise.

CHAP. 6.

- P. 197. GARLICK may be the same as GERLACH, p. 221.
- P. 198. GOLDBURN *may* be local, but there was an Old Germ. Goldpirin, 9th cent., (*birin* or *pirin*, bear.) GOLDRIDGE is probably the Old Germ. Goldericus, 9th cent., (*ric*, rule.) CALDERON is the same name as that of the Spanish dramatist. It is also a French name, and probably all three may be referred to an Old Germ. Coldrun or Goldrun (*runa*, friend, companion.)
- P. 200. IRON and STEEL are both ancient names. The High Germ. form *isan* was very common. Hence we have a name ISNARD, the Old Germ. Isanhard, Isnard, 8th cent., "iron-hard." Isnard is also a French name. Isanman, a name of the 9th cent., corresponds with our IRONMAN. Stahal, Stal, and Stallard, were Germ. names of the 8th cent.
- P. 204. LEATHER. The Old Germ. names Leither, Lethar, Mod. Germ. Leder, Först. refers to Old

High Germ. *leid*, Old Sax. *léd*, hostile. I do not think, on consideration, that the derivation which I have suggested, p. 320, is tenable.

- P. 205. I have suggested that DIAMOND, DAYMENT, DAYMAN might be corruptions of the Old Germ. name Dagomund. There is, however, also an Old Germ. Diomunt, from *dio*, servant.

CHAP. 7.

- P. 209. GUTHRIE. Guthrui is given as the name of a Danish chief in Flor. Wor.
- P. 210. The termination *well* in CADWELL, SHADWELL, BEDWELL, CARDWELL, is more probably Ang.-Sax. *wealh*, stranger.
- P. 218. CARD, CARDER. Först. makes *card* to interchange with *gard*, most common in West Frankish names, and seems to think it another form of "hard." Hence Old Germ. names Gardin, Kartheri, and Karthar, 8th cent., whence may be our GARDEN and CARTER.
- P. 223. GARWOOD corresponds with an Old Germ. Ger-vida, 7th cent. And GARROWAY with an Old Germ. Gerwig, Gerwi, (*wig* or *wi*, war.)
- P. 231. HEREPATH might be, like an Old Germ. name Hereperth, a corruption of Herepert, same as Herbert.

CHAP. 8.

- P. 237. TAIT, &c. In various ancient German dialects *tat* has the meaning of father, which must, I think, be a derived sense. The form *tot*, Först. makes to

interchange with *dod*. From the Old Germ. form *zeiz*, corresponding with the Old Norse *teitr*, are probably SIZEN, SIZER, and SIZELAND—the Old Germ. names Ceizen, Zaizar, (*here*, army,) and Zeizlind (*lind*, probably shield).

- P. 244. LEAF, LOVE, &c. LOVELAND may be the Old Germ. Lioblind, and LOVERIDGE the Ang.-Sax. Leofric. LOVEDAY occurs in the Roll of Battle Abbey, and is the Old Germ. Leopdag, a compound of *dag*, day. LIBERTY, may be a corruption of the Old Germ. Liubhart, (*hart*, hard,) Mod. Germ. Liebert. LOVESY, the Ang.-Sax. Leofsy, a diminutive, corresponds also with an Old Germ. Liubisi, Mod. Germ. Lipsius and Lepsius. Hence also another name LIBBIS.

CHAP. 9.

- P. 253. Brothar was also an Old Germ. name of the 8th cent.
- P. 254. The name UNCLES I thought pretty well accounted for as a corruption of the Ulchel of Domesday. But there is another name Hunchil in Domesday, and Först. has an Old Germ. name Unculus, 8th cent, from which our name may be more probably derived.

CHAP. 10.

- P. 257. SCOTT. We have also the name SCOTTO, which does not seem to have been a surname derived from nationality. Scot was a Germ. name of the 9th cent., and there are also compounds, one of which, Scotmar, (*mar*, illustrious, corresponds with our SCOTCHMER. The most probable etymon in these names seems to be *skot*, a dart.

- P. 259. WENDELKEN. Windo was an Old Germ. name, and Först. refers to the people's name. Hence may be our WIND and WINDOW, and the Mod. Germ. Wind and Wend. WINDER may be the Old Germ. Winidheri, (*here*, an army). We have also another compound, WINDRED (*red*, counsel.) Wandil or Wendil is another form in Old Germ. names—the two corresponding respectively with our "Wend" and "Vandal"—and WENDELKEN is simply a diminutive of the name Wendel.

NORWAY may be from an Old Eng. word signifying a Norwegian. But SWEDEN seems to be the same as an Old Germ. name Swedin, which Först. refers to Old High Germ. *swedan*, to burn, *sweda*, brightness.

CHAP. 11.

- P. 265. ESSE, ASALS, HASEL, HASSEL. The Old Germ. names Asi, Eso, Asilo, Mod. Germ. Asel, Ang.-Sax. Esa, Först. refers to Goth. *ans*, Ang.-Sax. *os*, semideus. HASE, HASELL, may be from a different root—there is an Old Germ. Hazo, 8th cent., and Hezilo, 9th cent., which he thinks may be a different form of *hath*, *had*, *chad*, war. There is again a name Hasso, 9th cent., Mod. Germ. Hass, which he thinks may be the same as Hess, from the name of the Hessians, though he remarks that it is difficult to separate these two groups. Hence might be our HASS, HASSELL, perhaps HAZARD, (*hard*.)
- P. 267. ADE, ADDISON, &c. The Ang.-Sax. Adda, Först. makes the same as Atta, p. 217.
- P. 267. CLAPP. The Saxon and Danish name Clappa is probably from Old Norse *klappa*, to beat, in a warlike sense.

- P. 269. HOOFF, WOOF, &c. Uffo, Offo, Ofilo, were Old Germ. names. Först. refers to Goth. *uffo*, abundance, remarking also that the root of *ub*, Old Norse *ubbi*, fierce, might intermix.
- P. 269. The name of the mythological Ymir Grimm thinks may be from Old Norse *ymia*, to roar. EMERY and EMERSON might also be from an Old Germ. *Emaher* (*here*, an army).
- P. 269. PHIBBS, PHIPPS, &c. According to Förstemann's classification these would probably be the same as PIPE and PEPYS. The latter again would interchange with BIBB, BIBBY, BIBBENS, BIFFEN. He makes the root Old Norse *bif*, movement, which enters into two of the names of Odin. Old Germ. names are Bibo, Pibo, Pippo, Pipa, Pippin, Bibbin, Bivinus.
- P. 275. The name Saba, which we find in Bede as used for Saebeorht, does not seem to be a mere contraction. Sabas, (in which *s* is merely the sign of the nominative case), was a Gothic name of the 5th cent. And Outzen has Sabbe and Sappi as Friesic names. This then seems to be a case of the sort to which I have been referring—that of a short and popular name substituted for another resembling it in sound. From this ancient name are, I think, our SAPPS, SAPHIN, SABINE. Also SABEL, SAVELL, corresponding with a Germ. *Sabulo*, 9th cent. Probably also SABBAGE and SAVAGE as the diminutive in *ic*. And SAVORY, corresponding with an Old Germ. *Savarich*, (*rih* or *ric*, rule.)

CHAP. 12.

- P. 286. It is very doubtful whether ANDERSON is a corruption of Andrewson. Andar or Antar enters into several Old Germ. compound names, the first

on record of the 4th cent. Först. refers to Goth. *anthar*, another. Some compound of this may be ANTROBUS.

CHAP. 14.

- P. 296. BLANK, BLANCH, BLANCHARD, though they may have come directly from the French, are all of German origin. Blank and Blanchard are Mod. Germ. names.
- P. 297. BROWN. There is a name, GOREBROWN (Liverpool), corresponding with an Old Germ. Gerbrun, (*ger*, a spear), which shews the meaning of the name as fiery or impetuous.
- P. 303. PEEDE, PETT, PITT, PUTT. These, by the interchange of *b* and *p*, may be from *beado*, war.
- P. 304. The root *bug*, in Old Germ. names, Först. makes to interchange with *buc*.
- P. 305. ALLNUTT, NUTTALL, NUTKINS, may be from a Germ. origin, p. 393.
- P. 306. CHILD may be in some cases a Frankish form of *hild*, war.
- P. 310. BACK. The Old Germ. Bacco Först. makes to interchange with Bago, and refers to Old High Germ. *bagan*, to contend.
- P. 310. COPP, COPSEY, COPPOCK, &c. Perhaps these may be more probably referred to Ang.-Sax. *cōf*, strenuous. There is a Cofsi in the Domesday of Linc., which may be the same as the Copsi in the Domesday of Yorks.

CHAP. 15.

- P. 319. LUBBOCK corresponds with an Old Germ. *Liubucha* (*liub*, dear). Hence same as LIVICK and LOVICK.
- P. 327. FOGG might correspond with an Old Germ. *Focco*, of which the root may be Old Norse *fok*, flight. So GANT may interchange with GANDE, p. 142, and GAPP with GABB, which belongs to the same group as GIBB, p. 320.
- P. 328. DODD. According to Först. this would interchange with TODD and TOTT. He observes that the root is obscure, and refers to Old High Germ. *toto*, patrinus, *tota*, admater, *tat*, father. These must be all derived senses, and the root must lie deeper. I think that the second meaning which I have suggested, that of affection, allied to English "dote," is at the bottom. This may be the root of daughter, *dote* being in Friesic the appellative of a young girl. The Germ. name *Todleben* is probably a compound of this, like the Old Germ. *Dotleib*, 8th cent., *Totleib*, 9th cent. (*liub*, dear).

With the names signifying thought, wisdom, may be classed the following :—

LIST, LISTON, LISTER, Ang.-Sax. *list*, wisdom, science. Corresponding Old Germ. names *Lista*, *Listin*, *Listhar*.

DANKS, TANKARD, TANCRED, TANQUERAY, THACKERAY, THACKWELL, Ang.-Sax. *thanc*, thought. Corresponding Old Germ. names *Danco*, *Tanchard* (9th cent.), *Tancred* (*red*, counsel), *Thancheri* (*here*, army), or *Thancrîh* (*rîh*, rule.) THACKERAY shews rather a Scandinavian form, as in the Old Norse name *Thackradr* for the Germ. *Thancred* or *Tancred*. If it be the same as the latter German

name, the etymon would be very appropriate for the author of *Vanity Fair*—*thanc*, thought, *rih*, dominion.

CHAP. 16.

BOWER is probably the same as the Germ. name Bauer, signifying countryman. And BOWMAN, (in which the *w* is sounded), may be the Germ. Bau-mann, of the same meaning.

P. 336. TURNER. As a name of Norman introduction this is most probably from Old High Germ. *turnjan*, to turn, in the sense of overthrowing, and *here*, an army. There are several Old Germ. names compounded with *turnjan*.

P. 337. SMITHY I take to be a name probably baptismal, formed with the ending in *i*. There is an Old Germ. Smido, 9th cent., apparently also baptismal. Some Old Germ. names are likewise compounded with it, and a similar name might be our SMITHERS, (*here*, army).

P. 339. I am now able to offer a better derivation for the Old Sax. name Biscop. Biso and Bis, (whence probably our BISS, BISSELL, BISSETT, perhaps BISH), were Old Germ. names, and Först. refers to Old Norse *bisa*, to strive vehemently. From this, and Ang.-Sax. *cōf*, strenuous, the name Biscop or Biscof, would be most naturally formed. A similar name is the Ang.-Sax. Wincuf, our WINCUP, p. 317.

CHAP. 17.

P. 355. FARRA, FAREY, &c. We may add FERRIER, Old Germ. Feriher, 9th cent., (*here*, army). Probably also FARADAY, from *dag*, day, a common post-fix, though I do not find an ancient name to correspond.

There is perhaps no more ancient or interesting name in the directory than CATOMORE or CATMUR, which I think may be the same as the *Catumerus*, mentioned as the chief of a German tribe in Tacitus. Grimm, *Deutsch. Gramm.* 2. 460, holds this name to contain the most ancient form of *had*, *hath*, *chad*, war. Now we have a number of names exhibiting the various corresponding forms—the Goth. *hath*, the High Germ. *had*, the Frankish *chad*, and this, which Först. calls the “urdeutsche” *cat*. We have HADDO, CHATTO, CATTO, CHAD—we have HADDOCK, CHATTOCK, CHADDOCK—we have HADDEN, HEADEN, CHATTEN, CATTEN—we have HADWEN and CHADWIN—we have HATHAWAY, HADAWAY, and CHATTAWAY, for most of which there are Old Germ. names to correspond. And we have another form, HATTEMORE, to correspond with this in question, CATOMORE or CATMUR. So that I do not think there is anything fanciful in the suggestion that we have a name in the London directory which can be traced up to the time of Tacitus.

Several of the names beginning with *q* are aspirated forms of *w*. To some of them I have referred, p. 25, and the name QUILL, which, p. 305, I have connected with Old Norse *quilli*, infirma valetudo, is more probably only the aspirated form of WILL. So also QUILLAN for WILLAN—QUILLISH for WILLIS—QUILLIAMS for WILLIAMS. With these is to be connected QUILLINAN, corresponding with an Old Germ. WILLINANT, 8th cent., (Goth. *nanthjan*, audere.)

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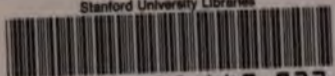
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